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THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Humanity

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H. W. PERCIVAL, *Editor*

VOLUME XVI.

OCTOBER, 1912—MARCH, 1913

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NEW YORK
1913

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1913

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OCTOBER

VOL. 16

No. 1

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THE WORD

A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

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LIVING FOREVER.

TO allow the body to go on in the process of living forever, certain things must be given up, certain practices avoided, certain tendencies, emotions, sentiments and notions must have disappeared, because they are seen to be unworthy, futile or unwise. Unnecessary restraints should not be placed upon the body, nor its actions unnecessarily checked. There should be no longing for any special foods. Food is not an end; it is merely a means of attainment. Feeding and the time for feeding should not be a matter of eager concern, but of duty.

All drugs and narcotics must be given up. Drugs and narcotics overstimulate or deaden the organs and nerves, and cause degeneration of the body.

No wines, liquors, or alcoholic intoxicants or stimulants of any kind may be taken under any form. Alcohol inflames and disorganizes the body, excites the nerves, exaggerates or inhibits the senses, tends to unbalance and upset the mind from its seat in the senses, and weakens, diseases, or kills, the generative seed.

All sexual commerce must be stopped, all practices discontinued in which the sex nature is involved. The generative fluid must be retained within the body.

The heart must not be set on anything in the world or of the world. Business, society and official life must be given up.

These can be given up only when they are no longer duties. Others take up the duties as he outgrows and is ready to leave them. Wife and family and friends must be given up. But this must not be if the giving up would cause them sorrow. Wife, husband, family and friends, are in need of one no more than that one needs them, though the needs are different in kind. The wife or husband, family and friends to whom one thinks he is devoted, are not the real objects which call out his devotion. Seldom is he devoted to those individuals, but rather to the sentiments, emotions, or particular desires within himself and which are awakened, stimulated and developed within, by wife, husband, family or friends. He responds to them, to the extent that the response satisfies that in him which they represent to him. His devotions and affections are to the desire for wife, husband, family, friends within himself and not to any wife, husband, family and friends outside. They are only reflections or means by which he seeks to satisfy desires within, which they reflect and stimulate. If the organs or functions of body, or particular emotions or sentiments concerning husband, wife, family, friends, within him should die, become impaired or wear out, then it is not likely that he would care for those outside individuals—certainly he would not care in the same way in which he had cared for them before. His sentiments will change toward them. He may feel responsibility or a pity for them as toward a needy stranger, or treat them with indifference. So long as wife, family or friends, need one's care, protection, or advice, it must be given. When one is ready to leave wife, family or friends, they do not need him; they will not miss him; he can go.

The emotions must not be given free reign. They must be restrained. Such sentiments or emotions as the wish to help the poor or to reform the world must not be allowed to flow out into the world. He himself is the poor one. He himself is the world. He is the one in the world who most needs and deserves help. He is the world which must be reformed. It is less difficult to reform the world than to reform one's self. He can confer more benefits upon the world when he has redeemed and reformed himself than if he should spend numberless lives among the poor. This is his work and he proceeds to learn and do it.

He cannot give up the things it is necessary to give up, nor do the things which he must do, unless the doing or the

giving up is preceded by meditation. There is no use in trying to live forever without meditation. Coincident with the whole process, and essential to his development, is a system of meditation. Without meditation progress is impossible. In meditation is decided what must be given up. There is where the real giving up takes place. Later, when the proper time comes, the things given up in meditation, are by outside circumstances naturally made to fall away. The actions performed, the things done, which are necessary to the living forever, are first reviewed and done in meditation. The cause of the attainment of living forever is in meditation.

Let it be understood: The meditation here mentioned is not connected with nor related to any modern teachers, nor to any practices such as the repetition of a word or set of words, the gazing at an object, the inhaling, retaining and exhaling of the breath, nor is it the trying to center the mind on some part of the body or on something in a distant place, the getting into a cataleptic or trance condition. The meditation here mentioned cannot be engaged in by any physical practice, nor by any development or practice of the psychic senses. These will prevent or interfere with the meditation here mentioned. Let it also be understood that no money should be paid or can be received for information concerning meditation. One who would pay to be taught how to meditate is not ready to begin. The one who would receive money directly or indirectly under any pretext whatever, has not entered into true meditation, else he would have nothing to do with money in connection with meditation.

Meditation is the conscious state in which man learns to know and knows, himself as well as any thing in any of the worlds, that he may have imperishable being and freedom.

The belief of the world is that knowledge concerning any object can only be obtained by observation, physical analysis and experiments with that thing. This is so in part only. No experiments or experience with a thing from its physical side only, can ever result in knowledge of that thing. All the labors of all the scientists in the many sciences, have not resulted in complete knowledge concerning any one object of their study, as to what that object is and its origins and source. The object may have been analyzed and its composition and transformations recorded, but the causes of its constituent elements are not known, the bonds which unite the elements are not known,

the elements in their ultimates are not known, and if the object is organic the life is not known. The appearance of the object on its physical side only is perceived.

No thing can be known if it is approached from its physical side. In meditation, the meditator learns of an object and knows the object in its subjective or abstract state and without any contact of the object. After he knows in meditation what the object is, he may examine the physical object and subject it to analysis. Such examination or analysis will not only demonstrate his knowledge, but he may know in detail the object from its physical side as no scientist can know. He will know the elements in their pre-physical states, how and why these are bonded and related, and how the elements are condensed, precipitated, and crystallized into form. When an object is studied from its physical or objective side, the senses must be used, and the senses are made the judges. But the senses are limited in their action to the sensuous world. They have no part or action in the mental world. The mind only can act consciously in the mental world. Physical objects or psychic objects are previously represented in the mental world. There are the laws which govern the operations of all things concerned in the appearance of any physical or psychic object.

All processes and results of the physical, psychic and mental world can be perceived in meditation, as the meditator learns to make use of his mental faculties in connection with or independently of his senses. The meditator cannot at once distinguish his mental faculties from his senses, nor the manner in which the faculties are related with and operate through his senses, nor can he analyze at once an object in its ultimate parts and synthesize the parts, nor can he know these in meditation at once as a whole. This ability and knowledge is acquired by his devotion to it.

How soon he will be able to learn all there is to be known about an object or subject in meditation will depend on the development and control he has of his mind when he begins, on the control he has over his desires, on his devotion to the work, and on the purity of his motive in his will to live forever. Some minds are better adapted to meditate on abstract subjects than on concrete things, but this is not usually the case. Most minds are better adapted to learn by beginning with the objective world and advancing in meditation to the objects or subjects of the psychic and mental worlds.

The meditation here to be outlined and which must precede and accompany the psycho-physiological changes in the work of living forever is: from the physical state, by which the mind is bound down, limited and conditioned, through the psychic emotional world, where it is attracted, deluded and enthralled, to the mental world, the world of thought, where it can move freely, learn of and know itself and perceive things as they are. The objects or subjects to be meditated on, therefore, will be those of the physical world, of the psychic world, of the mental world.

There is a fourth order or kind of meditation which has to do with the mind in its ultimate state as mind in the spiritual world of knowledge. It will not be necessary to outline this fourth meditation, as it will be discovered and known by the meditator as he progresses in meditation of the third or mental world.

There are four degrees in meditation, in each of the worlds. The four degrees of meditation in the physical world are: taking and holding in the mind the object or thing to be meditated upon; subjecting that object or thing to an examination by each and all of the senses from their subjective side; contemplating or brooding over that thing as a subject, without the use of the senses and by means of the mind only; knowing the thing as it is, and knowing it in each of the worlds where it may enter.

The four degrees of meditation in the psychic world are: selecting and fixing in the mind any such thing as an element, an emotion, a form; seeing how it is related to and affects each of the senses and how the senses regard and affect it; pondering over the senses, their purpose and relation to the mind; knowing the possibilities and limits of the senses, the action and interaction between nature and senses.

The four degrees of meditation in the mental world are: to conceive a thought and to keep it in reverence in the mind; to perceive the manner in which the senses and nature affect and are related to thought or the action of the mind; to contemplate thought and mind in its relation to and as separate from the senses and nature, how and why mind and thought affect nature and the senses and to contemplate the purpose of the mind's action toward itself and toward all other beings and things; to know what thinking is, what thought is, what the mind is.

To be concluded in the November issue of The Word.

DOGMA AND RITUAL

OF

HIGHER MAGIC (HAUTE MAGIE).

By Eliphas Levi.

Translated from the French by Major-General Abner Doubleday

Annotated by Alexander Wilder, M. D.

Part I.

DOGMA.

INTRODUCTION.

THROUGH the veil of all the hieratic and mystic allegories of the ancient dogmas; through the darkness and fantastic trials of all the initiations; under the seal of all the sacred writings; in the ruins of Nineveh or of Thebes; upon the worn stones of ancient temples and upon the blackened face of the Sphinxes of Assyria or Egypt; in the monstrous or marvellous paintings which translate for the believers in India the sacred pages of the Vedas; in the strange emblems of our old books on Alchemy; in the ceremonies of reception practiced by all mysterious societies—we re-find the traces of a doctrine everywhere the same and everywhere carefully hidden. Occult philosophy seems to have been the nurse or godmother of all religions, the secret lever of all intellectual forces, the key of all divine arcana, and the absolute queen of society in the ages in which she was exclusively reserved for the education of priests and kings.

She had reigned in Persia with the Magi who perished one day as the masters of the world have perished for having abused their power.[1]

She had endowed India with the most marvellous tradi-

[1] They were massacred at the death of Ganmata the Mage, who had usurped the throne of Kambyses.—A. W.

tions and with an incredible luxury of poetry, of grace, and of terror in her emblems. She had civilized Greece to the sounds of the lyre of Orpheus.[2] She concealed the principles of all knowledge, and of all progress of the human mind in the daring calculations of Pythagoras. Fable was full of her miracles, and History when it undertook to judge this unknown power became itself confounded with Fable. She shook or established empires by her oracles, made tyrants turn pale upon their thrones, and ruled all minds through curiosity or fear. "To this knowledge," said the crown, "nothing is impossible. She commands the elements, knows the language of the sky, and directs the march of the stars. The moon at her call falls all bloody from the sky. The dead rise up in the tombs and compel to articulate in fatal words the night-wind which whistles through their skulls. Mistress of love or hate, knowledge can at her will bestow paradise or hell to human hearts. She disposes at leisure of all forms, and distributes at her pleasure either beauty or ugliness. She by turns changes with the wand of Kirke men into brutes and animals into men. She disposes even of life or death and can confer riches upon her adepts by the transmutation of metals, and immortality by her elixir made of gold and of light." Behold what Magic had been from Zarathustra to Manes;[3] from Orpheus to Apollonius of Tyana till positive Christianity—triumphing at last over the beautiful dreams and gigantic aspirations of the School of Alexandria, dared publicly to strike down that philosophy with her anathemas and thus reduced it to be more occult and mysterious than ever.

Besides there were stranger and alarming rumors in relation to the initiates and adepts; these men were represented as surrounded everywhere by a fatal influence. They killed or made insane those who permitted themselves to be led away by their charming eloquence, or by the prestige of their knowledge. The women whom they loved became striges;[4] their children disappeared in their nocturnal conventicles, and

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[2]The Dramas which were acted in the Mystic Rites were composed in verse. Hence the phrase Lyre of Orpheus, which was applied to them metaphorically; Orpheus being the traditional introducer of the Bacchic Worship into Greece. —A. W.

[3]Mani was a Gnostic teacher living in the Third Century. He combined the Zoroastrian, Buddhist and Christian doctrines and had many followers, among them the Albigences. He was finally put to death at the instance of the Mages of Persia, in the reign of Varanes, A. D. 275.

[4]Harpies or vampires.

everybody spoke shudderingly in a low tone of bloody orgies and abominable festivities. Bones had been found in the subterranean chambers of ancient temples, howlings had been heard in the night. Harvests failed and flocks began to pine when the magician had passed. Maladies which defied the art of medicine made at times their appearance in the world and were always, we are told, under the malignant supervision of the adepts. In short, a universal cry of condemnation was raised against magic, the very name of which became a crime, and the hatred of the populace was formulated by that edict: "Magicians to the flames!" as it was said some centuries before: "Christians to the lions!"

But the multitude only conspires against real powers. It has not the knowledge of what is true, but it has instinct of what is strong. It was reserved for the eighteenth century to laugh at both Christians and Magic together, while glorying in the homilies of Jean Jacques Rousseau and the enchantments of Cagliostro.

Nevertheless, science is at the bottom of Magic, as love is at the bottom of Christianity, and in the evangelic symbols we see the incarnated Word (verbe or Logos) worshipped from its infancy by three Magi led by a star: (the ternary and the sign of the microcosm): and receiving from them gold, incense and myrrh; another mysterious ternary under whose emblems are contained allegorically the highest secrets of the Kabala.

Hence Christianity did not owe its hatred to magic; but human ignorance is always afraid of the unknown. Science was obliged to conceal herself to get away from the passionate assaults of a blind love. She veiled herself in new hieroglyphics, dissimulated her efforts, disguised her hopes. Then was created the jargon of Alchemy—a continued deception for the vulgar that were thirsting for gold, and only a living language for the true disciples of Hermes.

Strange to say! There exists among the sacred books of the Christian, two works which the infallible Church does not pretend to understand and never tries to explain: The prophecy of Ezekiel and the Apocalypse: two Kabalistic Keys reserved without doubt in heaven for the commentaries of Magi-Kings; books closed with seven seals for faithful believers, and perfectly clear for the unbeliever initiated in the occult sciences.

There is yet another book: but although it may be in some sort popular, and can be found everywhere, it is the most occult and unknown of all because it contains the key of all others. It is published without being known by the public. Nobody thinks of seeking it where it is; and one would lose a great deal of time by looking for it where it is not, if he suspected its existence. This book—more ancient perhaps than that of Enoch—has never been translated and is still written entirely in primitive characters and on pages detached like the tablets of the ancients. A distinguished savant revealed, without anybody noticing it, not exactly the secret but its antiquity and singular preservation. Another savant, but whose mind is more fantastic than judicious, has spent thirty years in studying this book and only suspects its great importance. It is in truth a monumental and singular work, simple and strong as the architecture of the pyramids, and consequently as durable as they: a book which epitomises all sciences, and whose infinite combinations can resolve all problems: a book which speaks by making readers think: the inspirer and regulator of all possible conceptions; perhaps the masterpiece of the human mind, and certainly one of the most magnificent things which antiquity has left us: a universal key whose name has only been understood and explained by the illuminated savant, William Postel: a singular text whose first characters alone have ravished into ecstasy the religious spirit of Saint Martin, and would have done justice to the sublime and unfortunate Swedenborg. We will speak of this book later, and our mathematical and rigorous explanation will be the completion and crown of our conscientious endeavor.

The original alliance of Christianity and the science of the Magi once well demonstrated, will not be a discovery of minor importance; and, we doubt not that the result of an earnest study of Magic and the Kabala leads serious minds to the reconciliation regarded up to the present time as impossible between science and dogma, reason and belief.

We said that the Church, whose special attribute it is to hold the keys does not pretend to have those of the Apocalypse or of the visions of Ezekiel. To Christians, and according to their opinion, the scientific and magic clavicules of Solomon are lost. It is, however, certain that in the domain of intelligence governed by the Idea (verbe), nothing written

is lost; only things which men cease to understand exist no longer for them, at least as Idea (verbe); they lapse into the domain of enigmas and mystery. Moreover the antipathy and ever open war of the official Church against everything that eters into the domain of magic, which is a kind of personal and emancipated sacerdotalism, is due to causes necessary and inherent to even the social and hierarchic constitution of the Christian priesthood. The Church ignores magic because it must ignore it or perish, as we shall prove further on. It only recognizes that its mysterious founder was saluted in his cradle by the three Magi; that is to say, by the hieratic ambassadors of the three parts of the known world, and of the three analogous worlds of the occult philosophy.

In the school of Alexandria, magic and Christianity almost shook hands under the auspices of Ammonius Sakkas and of Plato. The doctrine of Hermes is found almost entire in the writings attributed to Dionysios the Areopagite. Synesios traces the plans of a treatise on dreams, which was at a later period explained by Cardan; and he composed hymns which might serve for the liturgy of the Church of Swedenborg, if a church of Illuminati could have a liturgy. It is also at that epoch of ardent abstractions and passionate logomachies, that it is necessary to rank the philosophic reign of Julian, named "The Apostate" because in his youth he had made a profession of Christianity against his real sentiments. Everyone knows that Julian had the misfortune to be one of Plutarch's heroes out of season, and was, so to speak, the Don Quixote of Roman Chivalry. But what the world does not know is that Julian was one of the illuminati and an initiate of the first order; that is, he believed in the unity of God and the universal doctrine of the Trinity; in a word, that he only regretted, in regard to the Old World its magnificent symbols and too graceful images. Julian was not a pagan; he was a Gnostic stubbornly attached to the allegories of Greek polytheism, who had the misfortune to find the name of Jesus Christ less high-sounding than that of Orpheus. In him the Emperor paid for the taste of the collegian, philosopher and rhetorician; and after he had procured himself the spectacle and pleasure of expiring like Epaminondas with the phrases of Cato, he received from public opinion—already wholly Christian—anathemas for his funeral oration and a blighting epithet for his last fame.

Let us stride over the little things and little men of the Lower Empire and come to the Middle Ages. Hold! Take this book! Read on the seventh page! Then sit on the mantle which I am about to spread, one corner of which we will fling back over our eyes. Your head swims, does it not, and the earth seems to escape from under your feet? Hold on firmly and do not look! The vertigo ceases. We are there. Rise and open your eyes, but be very careful not to make any sign or utter a word belonging to the Christian religion. We are in one of Salvator Rosa's landscapes. It is a stormy desert which seems to be reposing after the tempest. The moon no longer appears in the sky, but do you not see the little stars dancing in the heath? Do you not hear flying around you gigantic birds which seem to murmur strange words as they go by? Let us approach silently this cross-way in the rocks.[5] A hoarse and lugubrious trumpet makes itself heard. Black torches are lighted on all sides. A tumultuous assembly presses around an empty seat. All look and wait. Suddenly they prostrate themselves and murmur: "he comes! he comes! It is he!" A prince with the head of a goat comes bounding in. He ascends the throne, turns and presents to the assembly, stooping over, a human figure to which everybody comes, black wax-taper in hand, to bestow a salutation and a kiss. Then he straightening up with a strident laugh distributes to his faithful ones gold, secret instructions, occult medicines and poisons. During this time fires are kindled. Alder-wood and ferns burn there pell-mell with human bones and the fat of executed criminals. Druidesses crowned with celery and vervain immolate with golden sickles, infants deprived of baptism, and prepare horrible love-feasts.[6] Tables are set. Masked men take places in company with half-naked women and the Bacchic revel is begun. Nothing is lacking except salt, which is the symbol of wisdom and immortality. The wine runs in streams and leaves stains like blood. Obscure discourses and mad caresses begin. The entire assembly is intoxicated with wine, crimes, wantonness and songs. Everyone

[5]Cross-ways were sacred in the ancient religions, but were proscribed in Christian countries. Hence suicides or criminals, who were excluded from "holy ground" were buried there. The appropriateness of such a place on the present occasion is obvious. See R. P. Knight: Ancient Art and Mythology, 198.—A. W.

[6]Agapes (?) (Greek)—a festivity of the early Christians which was reputed to have degenerated into a licentious orgy.—A. W.

rises in disorder and runs to form infernal rounds. Then come all the legendary monsters—all the phantastic creations of the night-mare. Enormous toads mouth the flute at the wrong end and blow pressing their sides with their paws. Lame beetles mingle in the dance; lobsters play on castanets and crocodiles make a rattling with their scales. Elephants and mammoths come attired like Cupid and raise the leg in dancing. Then the distracted rounds break up and disperse .Each yelling dancer drags away a female with dishevelled hair. Lamps and candles made of human tallow are extinguished, smoking in the shade. Here and there are heard cries, bursts of laughter, blasphemy and death-rattles. . . . Come! Wake up! and do not make the sign of the cross! I have brought you back home and you are in your own bed. You are a little fatigued, even a little sore by your journey and the night you have spent; but you have seen a thing of which everybody speaks without understanding it. You are initiated into secrets terrible as those of the grotto of Trophonios.[7] You have been present at the Witches' Sabbath.[8] All you have to do now is preserve your reason and to keep yourself in a wholesome fear of justice and at a respectful distance from the Church and its stake!

If you still desire to see something less fantastic, more real, and in truth even more terrible I will cause you to be present at the punishment of Jacques de Molay and his accomplices or brothers in martyrdom. But do not deceive yourself and confound the innocent with the guilty. Did the Templars really adore Baphomet?[9] Did they bestow a humiliating kiss upon the hinder parts of the he-goat of Mendes? What, then, was that secret and powerful association

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[7]An oracle or cave-sanctuary in Bœottia; from which, it was fabled, the visitors departing never smiled again.

[8]This Sabbath is first mentioned in Ecclesiastical History by Augustin, bishop of Hippo, about the beginning of the fifth century. It was the reunion of a secret order, and was supposed to have originated with the Druids. I think, however, that it was a celebration of the Secret Mithraic rites, which were observed all over Europe; probably mingled with Egyptian and other customs. Maximus of Turin, writing in the fifth century, describes it as a residium of Paganism. About a third of the people, we are told by the author of the *Roman de la Rose,* still adhered to these occult rites. The Paulicians, Albigenees and Waldenses were accused of celebrating the Sabbath; and it is not impossible that the witchcraft Delusion of New England had some connection with the matter. That it was an ancient worship rather than a phantastic illusion I am very certain.—A. W.

[9]Mohammed, a provincial French rendering of the name. The Knights Templar were accused of adoring the symbol of this personage in their secret rites.—A. W.

which imperiled Church and State, and which was therefore killed without a hearing? Do not judge anything lightly. They were guilty of a great crime . They allowed the profane to have a glimpse at the sanctuary of the ancient initiation. They called once more and divided among themselves the fruits of the tree of knowledge of good and evil, in order thus to become the masters of the world. The sentence which condemns them ascends higher even than the tribunal of the Pope or of Philip the Fair. "In the day thou eatest of this fruit thou shalt be stricken with mortality," the Lord himself has declared, as we see in the Book of Genesis.

What is going on, then, in the world, and why did the priests and kings shudder? What secret power threatens the tiaras and the crowns? There are certain fools who run from country to country, and who, it is said, conceal the philosopher's stone under the rags of their poverty. They can change earth into gold, and yet they are without shelter and bread! Their brow is begirt with an aureole of glory, and a reflected shadow of ignominy. One has discovered the universal science and does not know how to die to escape the tortures of his triumph. It is the Majorcan Raymond Lully. The next one cures imaginary diseases by fanciful remedies, and gives in advance the lie to the proverb which declares the inefficiency of a cautery upon a wooden limb. It is the wonderful Paracelsus, always intoxicated and always lucid, like the heroes of Rabelais. Here it is William Postel who writes artlessly to the fathers of the Council of Trent, because he has found the absolute doctrine hidden since the beginning of the world, and longs to share it with them. The Council does not pay the slightest attention to the enthusiastic. It does not deign to condemn him, and passes to the examination of the grave questions of efficacious grace and sufficient grace. One that we see die poor and abandoned is Cornelius Agrippa the least magician of all and the one whom the vulgar obstinately consider the greatest sorcerer because he was sometimes satirical and mystifying. What secret did all these men bear with them to the tomb? Why do some admire without knowing them? Why do others condemn without understanding them? Do you ask the cause? Why were they initiated into those terrible occult sciences of which the Church and society are afraid? Why do they know that of which other men are ignorant? Why do they hide that which every-

one burns to know? Why are they invested with a terrible and unknown power? The Occult Sciences! Magic! These are the words that tell everything and which may incite you to think still more. De omni re scibili et quibusdam aliis.[10]

What was it then but magic? In what then consisted the power of these men so persecuted and so proud? Why, if they were so strong did they not vanquish their enemies? Why if they were weak and foolish did others do them the honor to fear them so much? Does there exist a magic—does there exist an occult science which may be truly a power and which works prodigies capable of vieing with the miracles of authorized religions?

To these two principal questions we reply by a word and a book. The book will justify the word and the word—here it is—*"Yes;"* there has existed and there still exists real and powerful magic. *Yes;* all the legends said was true. Here only, and contrary to what generally occurs, popular exaggerations were not only beyond but beneath the truth.

Yes; there exists a formidable secret, the unveiling of which has already overturned the world as the religious traditions of Egypt attest, summed up symbolically by Moses at the beginning of the book of Genesis. This secret constitutes the fatal knowledge of good and evil; and its result—when people divulge it—is death. Moses represents it under the figure of a tree which is in the *center* of the terrestrial paradise, and which adjoins and even holds by its roots the tree of life. The four mysterious rivers have their source at the foot of that tree, which is guarded by the sword of fire and by the four forms of the Biblical Sphinx—the Cherubim of Ezekiel. Here I ought to stop and I fear I have already said too much.

Yes, there does exist a remarkable, universal, imperishable dogma, strong as the supreme reason; simple as all that is grand; intelligible as all that is universally and absolutely true; and this dogma has been the father of all others. Yes: there does exist a science which confers upon man advantages superhuman in appearance. Behold them such as I find them enumerated in a Hebrew manuscript of the sixteenth century:

Behold now what are the privileges and the powers of him who holds in his right hand the Key of Schlomoh (Solo-

[10]In regard to everything knowable and other things beside.

mon),[11] and in his left the branch of the almond tree in blossom.

א Aleph—He sees God face to face without dying and converses familiarly with the seven Intelligences who command all the celestial hosts.

Beth—He is above all afflictions and all fears.

ג Ghimel—He reigns with all heaven and makes himself served by all hell.

ב Daleth—He disposes of his own health and life and can equally dispose of that of others.

ה He—He can be neither surprised by misfortune, nor overwhelmed by disasters, nor vanquished by enemies.

ו Vau—He knows the reason of the past, present and future.

ז Dzain—He has the secret of the resurrection of the dead and the key to immortality.

These are the seven grand privileges. Behold that come after:

ח Heth—To find the philosopher's stone.

ט Teth—To possess the universal medicine.

י Yod—To know the laws of perpetual motion, and be able to demonstrate the quadrature of the circle.

כ Caph—To change into gold, not only all the metals but also the earth itself, and even the filth of the earth.

ל Lamed—To tame the most ferocious animals, and to know the words to speak that benumb and charm serpents.

מ Mem—To possess the famous art which bestows universal knowledge.

נ Nun—To speak knowingly upon all subjects without preparation or study.

Finally behold the seven least faculties of the magician:

Samech—To know at sight the depth of the soul of men and the mysteries of the heart of women.

ע Gnain—To force when he pleases nature to yield herself.

פ Pe—To foresee all of those future events which do not depend upon the free will of a superior being, or on an unattainable cause.

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[11] Hebrew ש ל מ ה *s l m a, Salamba* or *Schlomath,* the Hebrew name of King Solomon. The feminine is ש ל מ ו *Salambo* a name of the Heavenly goddess Venus or Astartê.—A. W.

צ Tsadi—To give immediately and to all the most efficacious consolidations and the most wholesome counsels.

ק Koph—To triumph over adversities.

ר Resch—To subdue love and hatred.

ש Schin—To have the secret of riches, to be always master, and never the slave. To know how to enjoy poverty itself, and never to fall into either abjectness nor distress.

ת Tau—Shall we add to these three septenaries that the sage rules over the elements, pacifies tempests, cures the sick at a touch and resuscitates the dead?

But there are some things that Solomon has sealed with his triple seal. The initiates know: that suffices. As for the others, let them laugh, let them believe, let them doubt, let them threaten, or let them fear. What does it signify to real knowledge, and what does it signify to us?

Such are in truth the results of occult philosophy, and we are in a position not to fear an accusation of folly or a suspicion of charlatanism, by affirming that all these privileges are real.

Our entire labor upon occult philosophy will have its object to demonstrate this.

The philosopher's stone, the universal medicine, the transmutation of metals, the quadrature of the circle, and the secret of perpetual motion, are therefore neither mystifications of science nor dreams of folly. They are terms which it is necessary to understand in their real signification, and which express all the different usages of the same secret, the different characters of the same operation, that is defined in a more general way by simply calling it "The Great Work."[12]

There exists also in nature a force much more potent than steam, by means of which a single man who could seize upon it and know how to direct it could overthrow and change the face of the world. This force was known to the ancients. It consists of a universal agent the supreme law of which is Equilibrium and of which the direction has immediate relation to the grand arcanum of transcendent magic. By directing this agent we can even change the order of the seasons, produce in the night the phenomena of the day, correspond in an instant from one extremity of the earth to the other, see like

[12] A designation first used by Artephius.—A. W.

Apollonius what is passing at the other end of the world, cure or strike at a distance, give our utterance a success and a universal echo. This agent, which is scarcely revealed under the gropings of the disciples of Mesmer, is precisely what the adepts of the Middle Ages called "The First Material of the Great Work." The Gnostics made of it the fire-body of the Holy Ghost, and it was this that was worshipped in the secret rites of the Sabbath or of the Temple under the emblematic figure of Baphomet, or of the Androgyne, he goat of Mendes. All this will be demonstrated.

Such are the secrets of occult philosophy, such is magic as it appears to us in history; let us see it now as it is in books, in works, in initiations, and in rites.

THE key of all magical allegories is found in the pages that we have designated and which we believe to be the work of Hermes.[1] Around this book, which may be called the keystone to the arch of the entire edifice of Occult Science, the innumerable legends arrange themselves, which are either the partial translation of that work or commentary which is gone over again unceasingly under a thousand different forms. At times these ingenious fables are grouped harmoniously together and form a grand epic, which characterises an epoch without the common multitude being able to explain the how or the why.

Thus the fabulous history of the Golden Fleece sums up while it veils the Hermetic and Magian doctrines of Orpheus,[2] and if we only go back as far as the mysterious poetry of Greece, it is because the sanctuaries of Egypt and of India frighten us in some sort by their wealth and leave us embarrassed to choose in the midst of such great riches. Then we are slow to reach the *Thebais,* that frighten synthesis of all dogmas past, present and future; that infinite fable so to

[1]Iamblichos: Initiations, i, I. "Hermes (Thoth), the divine patron of learning, was rightly regarded in ancient times as a god in whom the whole sacred Order participated. Our ancestors dedicated to him their wise discoveries and named their respective treatises *Books of Hermes.*"

[2]Aristophanes; *Frogs*—line 1032,

"Orpheus instructed mankind in religious worship,
Reclaiming them from bloodshed and barbarous rites."

speak which touches, like the God of Orpheus,[3] the two extremities of the cycle of human life.

Strange to say! The seven gates of Thebes defended and attacked by seven chiefs, who have sworn on the blood of their victims, have the same signification as the seven seals of the sacred book explained by seven Intelligences,[4] and attacked by a monster with seven heads,[5] after having been opened by a living and immolated lamb in the allegorical book of Saint John. The mysterious origin of Oedipus who was suspended like a bloody fruit on a tree on Mount Kithairon, recalls the symbols of Moses and the stories of the Genesis. He wrestles with his father and kills him without knowing him; frightful prefiguring of the blind emancipation of the reason apart from knowledge; then he comes into the presence of the Sphinx; the Sphinx, the symbol of symbols, the eternal enigma of the vulgar, the granite pedestal[6] of the knowledge of the sages, the devouring and silent monster, which expresses by his invariable form the unique dogma of the great universal mystery. How is it that the Quarternary changes itself into the Binary and is explained by the Ternary? In other words more emblematic and common, what is the animal which has four feet in the morning, two at noon and three in the evening? Philosophically speaking, how does the dogma of (four) elementary forces produce the Dualism of Zoroaster, and how is it condensed by the Triad of Pythagoras and of Plato? What is the final solution of allegories and of numbers, the last term of all symbology? Oedipus answers one simple, terrible word, which kills the Sphinx and makes the diviner king of Thebes. The word of the enigma is MAN! The unhappy seer saw too much and not clearly enough, and soon he will expiate his fatal and incomplete clearness of vision by a voluntary blindness; then we will disappear in the midst of a storm, like all civilizations which shall have one day divined the solution of the riddle of the Sphinx—without knowing its

[3]Dionysos-Zagreus, represented in the Orphic and Bacchic initiations as dying and reborn, supreme in the Underworld and to become omnipotent on earth.—A. W.

[4]Archangels or Amshaspands.

[5]The Seven-headed Dragon of the Akkadians.

[6]The Sphinx or Phix of Mount Phikion near Thebes, was not identical in any sense with the sculptured image at Ghizeh. It was represented as a female figure, with wings a lion's body and a human head; and travelers declare that a rock is still seen there, somewhat resembling this description. The Sphinx proposed a riddle to persons going by, and killed those who failed to solve it. Œdipus explained it, and she plunged into the sea.

whole import and mystery. All is symbolic and transcendental in this gigantic epic of human destinies. The two hostile brothers express the second part of the great mystic drama divinely completed by the sacrifice of Antigonê; namely, the war—the final war—the hostile brothers killed one by the other. Kapaneus killed by the thunderbolt which he defied, Amphiaraos swallowed by the earth, and there are so many allegories which by their truth and grandeur, fill with astonishment those who penetrate the threefold hieratic meaning. Aeschylus, as commented on by Ballanche gives but a feeble concept of all this, whatever may otherwise be the primitive majesty of the poem of Aeschylus and the beauty of the book of Ballanche's.

The secret book of archaic initiations was not ignored by Homer, who traces from it the plan and the principle on the buckler of Achilles with minute precision. But the graceful, fictions of Homer seem to cause us speedily to lose sight of the simple and abstract truths of primitive revelation. The man catches the form and leaves the idea forgotten. Signs by being multiplied lose their force. Magic also at this epoch becomes corrupt, and an auxiliary for the witches of Thessaly, in the most profane enchantments.[7] The crime of Oedipus has

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[7] APULEIUS: *The Golden Ass i, et passim*—"She is a sorceress, and endowed with powers divine; she is able to drag down the heavens, to uplift the earth, to harden the running water, to dissolve mountains, to raise the shades of the dead, to dethrone the gods, to extinquish the stars, and to light up the depths of Tartarus itself."

The reputation of Thessaly as a country where magic was indigenous, seems to have been very general. Plautus and Horace use the term Thessala to denote a sorceress. We are, however, indebted to Apuleius, the philosopher, for the most vivid illustration of the universal belief. It need not be wondered at, when we bear in mind that the region was famous in more ancient periods as a "Holy Land," or home of the gods. Mount Olympus, where Zeus and his college of "young divinities" held council, was on its Macedonian frontier. Apollo and his sons dwelt in Thessaly and learned the sacred art of healing. Deukalion made his abode there after the Flood. He was of the Elder Titanic period, and the fabled progenitor of the Hellenic race, as well as originator of the Amphiktyonic Council. The principal arts, institutions, and religious rites in vogue, seem to have been received by the other Greeks from Thessaly. It was the first country to overthrow the kings and establish republican commonwealths, and it planned the original confederacy of Grecian states. In all this, as well as in the mythological traditions, we perceive the Phrygian and Phoenician influence.

The myth of the Kentaurs forcibly illustrates the early reputation and superiority of the Thessalians. They were represented as a wise and powerful race, skilled in "magic" science and metallurgy, and in the arts which give wealth and power. A legend describes them as the progeny of the mares of Magnesia, and they are depicted in the form of men attached at the hips to the shoulders of horses. This is doubtless the key to the legend. Occult symbolism has frequently employed two words of like sound, or one word of manifold meaning to express and at the

borne its fruits of death, and the knowledge of good and evil raises evil into a sacreligious divinity. Men fatigued with light take refuge in the shadow of corporeal substance; the dream of the void which God fills soon seems to them greater than God himself, and so hell is created.

When in the course of this work we shall make use of the sacred words, God, Heaven, Hell, let it be understood once for all that we alienate ourselves as far from the sense attached to these words by the profane, as the initiation is separated from the common thought. God to us is the Azoth[8] of the sages; the efficient and final principle of the Great Work. We shall explain later what is obscure in these terms.

Let us return to the fable of Oedipus. The crime of the king of Thebes is not the fact of having understood the Sphinx; it is that he destroyed the scourge of Thebes without being pure enough to complete the expiation in the name of his

same time veil its meaning. The Aztecs of Mexico had a hierogram of the quetzal-bird and snake; or rather a rattlesnake decked with the feathers of the bird, to denote the God Quetzal-coatl. The symbol of the Keentaur or Hippo-ken-tauros was constructed after the same model. The goddess Kybelê, or Astartê, was also styled Hippa, denoting the metra; and so by metonymy the Great Mother. Priests often assumed the name, or a designation taken from the name of the divinity, as the Kabeiri, the Korybantes, the Zadokim or Sadducees of Palestine, from Sedok, Kozubas and the Kabirim or "strange gods." The priests of Hippa were the Hippoi, vulgarly mistaken for the hippai or mares of Magnesia. The derivation of the Kentaurs from them shows that the former, too, were a sacerdotal tribe. Their own designation appears to have been Semitic—from כהן kahen, a lord or priest, and תור taur, a mountain or rock: denoting them to be priests of the rock sanctuaries where initiations were performed, and neophytes were instructed. Indeed Cheirôn, the chief Kentaur, is described as living in a cave and as being the preceptor of Achilles, Asklepios, Æsculapius and others. Herakles is represented as destroying the Kentaurs and carrying away the mares or Hippa-priests; which doubtless means the overthrow of the former government and religious rites. The new sacerdotal tribe of Asklepiods succeeded, of whom Hippokrates was a distinguished member, both by hereditary descent and formal initiation. He lived in Thessaly.

It is remarkable that his writings make mention of Chierurgike or magnetic manipulation, as an important agency in the art of healing. Indeed, the name of the illustrious Kentaur, Cheirôn, is derived from χείρ *cheir*, the hand. Besides, there were the Daktyli, called also Telchines, the former being also the Greek designation of fingers, and the latter meaning soothers, those who caused sleep. They were skillful in the healing art, metal-working, and sorcery; forging the sickle or boomerang of Kronos, the trident of poseidon and the necklace of Harmonia. They were also familiar with the loadstone, which now perpetuates the name of the Magnates of Thessaly, and which was employed in the mystic rites of Samothrakê. From these races of a remote antiquity the later arts and skill of the Greeks originated; and it is easy to perceive how their age and connection with initiatory rites associated them with the idea of sorcery and superhuman power. As the other states of Greece derived their principal arts and knowledge from Thessaly, it was natural to regard that country as a region of enchantment, at a time when all science was regarded as thaumaturgic.—A. W.

[8]The mystic mercury of the Alchemists which was vulgarly supposed to be the metal now known by that name. Artephius first employed the term.—A. W.

people. Therefore the plague soon avenged the death of the Sphinx, and the king of Thebes was forced to abdicate sacrifices himself to the terrible manes of the monster, which is more alive and more ravenous than ever, now that it has passed from the domain of shape to that of idea. Oedipus has seen what man is, and he puts out his eyes for not having seen what God is. He divulged the half of the grand magic arcanum; and now in order to save his people he must carry with him into exile and into the tomb the other half of the terrible secret.

After the colossal fable of Oedipus we find the delightful poem of Psychê, of which Apuleius certainly is not the author.[9] The grand magic arcanum reappears here under the figure of a mysterious union between a divinity and a feeble mortal, left alone, and naked, upon a rock. Psyche must ignore the secret of her ideal royalty, and if she looks upon her spouse, she loses him. Apuleius is here commenting upon and interpreting the Mosaic allegories; but have not the Eloim[10] of Israel and the gods of Apuleius, equally come out of the sanctuaries of Memphis and of Thebes? Psychê is the sister of Eve or rather she is Eve spiritualised.

Both wish to know, and they lose innocence in gaining the object of their endeavor. Both descend into the infernal regions; one to bring back the ancient box of Pandora; the other to seek out and crush the head of the old serpent, which is the symbol of time and evil .Both commit the crime which the Prometheus of ancient times and the Lucifer of the Christian legend must expiate; the one delivered by Hercules, and the other conquered by the Savior.

The great magic secret is then the lamp and the poiniard of Psychê; the apple of Eve, the sacred fire stolen by Prometheus. It is the flaming sceptre of Lucifer, but it is also the holy cross of the Redeemer. To know it sufficiently so as to abuse or divulge it, is to deserve every punishment; to know it as one ought to know it, to make use of it, and conceal it, is to be master of the absolute.

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[9]De Gubernatis; Zoological Mythology, I, iii, page 368. "The fable of Cupid and Psychê in Apuleius, in its relation with the story of the Ass, perfectly agrees with the analogous Hindu fable of the loves of Purûravas and Uruagi, united with the story of the Ganharvâs."

[10]Hebrew, אלהים, generally translated God ,though it is plural, and evidently denotes a variety as well as diversity of energies.

All is included in one word; a word of four letters. It is the Tetragram[11] of the Hebrews. It is the Azoth[12] of the Alchemists. It is the Thoth of the Bohemians,[13] or the Tarot[41] of the Kabalists. This word expressed in so many ways means God for the profane; it signifies Man for the philosophers, and gives to the adepts the last term in human sciences and the key of divine power; but he who comprehends the necessity of never revealing it, he alone knows how to use it. If Oedipus, instead of causing the Sphinx to die had conquered and harnessed it to his chariot to re-enter Thebes, he would have been king without incest, without misfortunes and without exile. If Psychê, by dint of submissions and caresses had persuaded Eros (L'Amour) to reveal himself, she could never have lost him. Love (Eros or Cupid) is one of the mythologic images of the great secret and of the great agent, because it expresses at once an action and a passion, a void and a plenum, an arrow and a wound. Initiates will understand me, and on account of the profane it is well not to say too much.

After the marvellous Golden Ass of Apuleius we find no more magic epics. Science was overcome in Alexandria by the fanaticism of the murderers of Hypatia, and become Christian, or rather it concealed itself under Christian veils with Ammonius, Synesius and the author of the books known by the fictitious name of Dionysics the Areopagite.[15] It was necessary at that time to frame an excuse for the miracles as phenomena coming from superstition, and to shield science by an unintelligible language. The hieroglyphic style of writing was restored, and pentacles and characters were invented which embraced an entire doctrine in a sign; a whole series of tendencies and of revelations in a term. What was the object of those who aspired to Knowledge? They sought the

[11] יהוה Yava, or Jehova (the one who is).

[12] The first principle of metals, and all matter.

[13] Egyptians? or Gypsies?

[14] Hebrew תרע Taru, a gate or door.

[15] Afterward transformed into St. Denys, of the French. His writings appeared in the fifth century, but the real author is not known. He was a theosophist of great ability, and has been regarded as endeavoring to blend the doctrines of the later Platonists with those of the Christians.—A. W.

[16] E. A. Hitchcock: Alchemy and the Alchemists, p. 154. "The *Roman de la Rose,* begun by William de Loüis, was completed by Jean de Menug, and is itself one of the most complete specimens of Hermetic Philosophy extant. The Rose is the symbol of the philosophic gold, and nothing else. The edition of this Romance published at Amsterdam in 1735, is, in fact, a collection of Alchemical Tracts."

secret of the Great Work, the philosopher's stone, perpetual motion, the quadrature of the circle, or the universal medicine: formulas which often saved them from persecution and hatred by causing them to be charged with folly; and all of which expressed one of the phases of the great magic secret, as we shall demonstrate later. This absence of epics lasted up to our *Romance of the Rose*,[16] but the symbol of the Rose, which also expresses the mysterious and magic sense of the poem of Sante, is borrowed from the High Kabala, and it is time for us to approach this immense and concealed source of universal philosophy.

The Bible with all the allegories which it contains, only expresses in an incomplete and veiled manner the religious knowledge of the Hebrews. The book of which we have spoken and the sacred characters of which we shall explain, that book which William Postel calls the "Genesis of Enoch," certainly existed before the times of Moses and the prophets. Its doctrine was identical at bottom with that of the ancient Egyptians, and it also had its exoteric features and its veils. When Moses spoke to the people, the sacred book says allegorically that he placed a veil over his countenance and he took off this veil to speak to God. Such is the cause of those pretended absurdities of the Bible which so much exercised the satiric disposition of Voltaire. The books were only written to remind of the tradition, and they were written in symbols unintelligible to the profane or uninitiated. The Pentateuch and the poems of the prophets were only elementary books, whether as regards doctrine, morals, or liturgy. The true secret and traditional philosophy was only written later, under veils still less transparent. Thus there arose a second Bible unknown or rather not understood by the Christians. A collection of monstrous absurdities they say; and in this the believers, confounded in the same ignorance, talk like unbelievers. A memorial, we say, which collects all that the philosophic and religious genius have ever been able to make or imagine of the sublime. A treasure surrounded with thorns; a diamond hidden in a rough dark stone; our reader will have already divined that we are about to speak of the Talmud.

A strange destiny that of the Jews! The scapegoats martyrs and saviours of the world. A long-lived family; a courageous and hardy race, which persecutions have always

preserved intact, because it has not yet accomplished its mission. Do not our apostotic traditions say that after the decline of faith among the Gentiles, salvation must come from the House of Jacob, and that then the crucified Jew whom the Christians have worshiped will restore the empire of the world to the hands of God his father?

We are seized with admiration when we penetrate into the sanctuary of the Kabala, at the sight of a dogma so logical, so simple, and at the same time so absolute. The necessary union of ideas and signs; the consecration of the most fundamental realities; through primitive characters, the trinity of words, letters and numbers; a philosophy simple as the alphabet, profound and infinite as the Idea (Verbe); theorems more complete and lucid than those of Pythagoras; a theology summed up on one's fingers; an infinity that the hollow of an infant's hand can be made to hold; ten numbers and twenty-two letters, a triangle, a square and a circle: behold all the elements of the Kabala. These are the elementary principles of the written Word (Verbe) reflected by the spoken Word which created the world.

All the religions truly authoritative are outcomes of the Kabala and return thither. All that there is, that evinces profound knowledge and grandeur in the religious dreams of all the illuminated, such as Jacob Boehmen, Swedenborg, Saint Martin,[17] is borrowed from the Kabala. All the masonic associations owe their secrets and their symbols to it. The Kabala alone consecrates the alliance of the universal reason with the Divine Idea (Verbe). It establishes by the counterpoise of two forces, opposite in appearance, the eternal balance of the universe. It alone harmonises reason with belief, power with freedom, knowledge with arcane wisdom. It holds the keys of the past the present and future.

In order to be initiated into the Kabala it is not enough to read and meditate upon the writings of Reuchlin, of Galatinus, of Kircher, or of the picus de Mirandola. We must also study and understand the Hebrew writers of the collection of Pistorious, the Sephir Jezirah,[18] and finally the Philosophy of Love of Leon the Hebrew. It is also necessary to

[17]Sometimes called "The Philosopher of the Unknown."

[18]The Book of Jetzira. According to the Kabala, there are four worlds or regions, each of which proceeds from the one immediately above it, the lower environing its superior. The third in the line of descent is *Jetsira,* or the organized framework. It is occupied by the cherubim, seraphim, aleim or Benic Aleim.

take up the great book of Sohar to read attentively in the collection of 1684 entitled Cabbala Denudata, the treatise on Kabalistic Pneumatology, and that on the Revolution of Souls; then to enter boldly and courageously into the luminous shadows of all the doctrinal and allegoric body of the Talmud. Then we will be able to comprehend William Postel, and silently to acknowledge that apart from his dreams of the enfranchisement of women, at once exceedingly premature and too generous, this celebrated and learned illuminatist could not be as foolish as those who have not read him make him out to be.

We have now sketched rapidly the history of Occult Philosophy. We have indicated its sources and have analysed in a few words the principal books. This labor relates only to science; but magic, or rather magic power, is composed of two things: a science and a force. Without the force the science is nothing, or rather, it is dangerous. The supreme law of initiations is only to give science to force. Hence the Great Teacher of Wisdom has said: "The kingdom of God suffers violence and it is only the violent that seize it." The gate of truth is closed like the sacred apartment of a virgin. One must be man to enter. All miracles are promised to faith, but what is faith unless it be the audacity of a will which does not falter in darkness, and which presses toward the light through all trials, overcoming all obstacles.

We have to repeat here the history of ancient initiations. The more dangerous and terrible they were the more efficacious. Therefore at that time the world had men to govern and instruct it. The sacerdotal technic, and the royal technic especially, consisted in trials of courage ,discretion and will. It was a novitiate similar to that of the priests, so unpopular in our day, under the name of Jesuits, and who might still govern the world, if they had a really wise and intelligent head.

After having passed our life in seeking the absolute in religion, in science and in justice; after having turned around in the circle of Faust, we have reached the first dogma and the first book of humanity. There we stop. There we have found the secret of human power and of indefinite progress, the key of all symbolisms, the first and last of all dogmas. And we understand the meaning of that phrase, so often repeated in the Gospel—The Kingdom of God.

To give a fixed point as a fulcrum to human activity is to resolve the problem of Archimedes by realising the use of his famous lever. This created the grand initiators who caused the world to move, which they could only do by means of the great and incommunicable secret. Moreover, as a guarantee of his new youth the symbolic Phoenix never reappeared to the eyes of the world without having solemnly consumed the spoils and trials of his previous life. Thus Moses caused all those to die in the desert who were able to understand Egypt and its mysteries. Thus Saint Paul at Ephesus burned all the books which treated of the occult sciences. Thus, in short, the French Revolution, daughter of the great Eastern Johannite and the ashes of the Templars, despoiled churches and blasphemed the allegories of divine worship. But all doctrinal systems and all revivals proscribe magic, and devote its mysteries to the fire or to oblivion. It is because all worship or all philosophy which comes to the world is a Benjamin of humanity, who can only live by the death of his mother. It is because the symbolic serpent turns always to devour his own tail. It is because as a reason for existing, every pleroma must have a void, every greatness a space, every affirmative a negation. It is the eternal realization of the allegory of the Phoenix.

Two illustrious savants have already preceded me in the path which I am treading, but they have, so to speak, spent the night without light. I refer to Volney and Dupuis, especially Dupuis, whose immense erudition has only enabled him to produce a negative work. He saw nothing but astronomy in the origin of all worships, thus taking the symbolic cycle for the doctrine, and the Calendar for the legend. He only lacked one knowledge: that of true magic, which includes the secrets of the Kabala. Dupuis went into the ancient sanctuaries like the prophet Ezekiel into the plain covered with bones, and only comprehended death, not knowing the word which contains the energy of the four winds of heaven, and which can make a living people of all that immense Charnel-house by crying out to the ancient symbols: "Arise, reclothe yourselves in a new form and walk!"

The time is come in which we shall have the boldness to attempt to do that which nobody has been able, or has dared to do before us. We disire like Julian to rebuild the Temple,

and we do not believe that it will be giving the lie to a wisdom which we adore, but that Julian himself would have been worthy of our respect if the malignant and bigoted teachers of his day had permitted him to understand it. The Temple with us has two columns, upon one of which Christianity has written its name. Hence we do not wish to attack Christianity. Far from it. We wish to explain and fulfill it. Intelligence and Will have alternately exercised power in the world. Religion and Philosophy still struggle in our days and ought to end by agreeing. Christianity has had for its provisional aim to establish through obedience and faith a supernatural or religious equality among men, and to make Intelligence immovable by Faith, in order to give a fulcrum to Virtue which came to destroy the aristocracy of Science, or rather to take the place of this aristocracy already destroyed. Philosophy on the contrary has labored to cause men to return to natural inequality through liberty and reason, and to substitute skill for virtue by establishing the reign of industry. Neither of these two actions has been complete and sufficient; neither has led men to perfection and happiness. What people dream of now, without scarcely daring to hope for it, is an alliance between these two forces, for a long time regarded as hostile; and there is reason to desire this alliance, for the two great powers of the human soul are not more opposed to each other than the sex of man is opposed to that of woman. Undoubtedly they are different, but their dispositions, hostile in appearance only, come from their adaptibility to meet and unite. Hence the question is nothing less than a universal solution for all problems.

Doubtless since the question arises to explain the philosopher's stone, perpetual motion, the secret of the great work and the universal medicine, they will tax us with extravagent assumption as they did the divine Paracelsus, or with Charlatanism as they did the great and unfortunate Agrippa. Although the fagot of Urbain Grandier is extinguished, there remain the absurd outlawing of silence and calumny. We do not brave these, but are resigned to them. We have not sought in the publication of this work in our own behalf, and we believe that if the time has come to make utterance it will make itself heard either through us or through others. Hence we shall remain calm and wait.

Our work has two parts: in one we set forth the Kabalistic and magic dogma in its entirety; the other is consecrated to the worship; that is to say, to ceremonial magic. The one is what the ancient sages called the Key of Clavicule; the other is what country people still call the Conjuring Book or "Grimorie." The numbers and the subjects of the chapters which correspond in both parts have nothing arbitrary about them, and were all indicated in the great universal Key, of which we give for the first time a complete and satisfactory explanation. Now then let this work go wherever it will, and become what Providence will make of it. It is done, and we believe it durable because it is strong, like everything that is rational and conscientious. ELIPHAS LEVI.

THE BODY A VESTURE OF THE SOUL

By P. R. O. F.

IT would seem unnecessary to say anything to prove the interdependence of mind and body. Educated people know that sudden outbursts of emotion derange bodily functions, that fear paralyzes digestion, that mental depression enfeebles the whole organism, that our feelings and moods depend largely upon hunger or the state of our stomach, upon fatigue, rest, pure or impure air, stimulants, injurries, sleep, age. All this is well known. Occultism is conversant with these facts and many more; it also knows the reason for this correspondence, but though Occultism is quite emphatic in its assertions regarding the essential unity of matter and spirit, it by no means identifies soul and body as these exist in time and space. Though it knows all about the soul's plastic power over the body it does not assert that the body is of the soul's making as already said. It holds that the body is an independent organism, following its own laws, and is had by the soul to be its tool and handmaid. It holds that the body is "the house of the inner man," "a house of clay." The body is "a vesture of the soul."

OCTOBER.

BY THE AUTHOR OF "EASTER IN NATURE."

TO speak of Nature is philosophical. To talk of the Great Mother is personal; and, it is theosophical to observe and study her dance through the circle of the year. She dances in the round and she leads us in the dance, though most of us do not know that we are carried around and around, through month and month, year after year, and, at last fall exhausted to the ground—to see again? Yes! but how?

Watch her, the Great Mother! look at her, just now, in October. Just now she looks like a woman of forty-five to fifty or a little beyond and has all the characteristics of the young matron, who has changed her life from restless productivity to balance. She is recovering her physical form and restoring her shape. The light is not direct and the heat rays are not blazing; they are slanting and less operative. The lights are even cool and spell indifference, silence and solitude. The days are serene though mostly of lovely golden hues. Showers are not needed, yet severe weather comes at times. The change of life creates occasional storms.

The Great Mother changes her colors and her dress. The green chlorophyl which was her customary costume during the summer now disappears by transformation, and the red, purple or brown anthocyans take the place. The daughters do the same as the Great Mother does every October. They, too, put on the hues of autumn when they grow tired of their life's summer intensity, and long for rest and another life, one that gives the enjoyment of fruits; enjoyments, and, not the pains, storms and stress of child-bearing. Over them, too, lie the mysterious amber light of self-concentration, the magnetism of power and attainment.

During the days of transformation there are times when the leaves look sere and the whole appearance is jaded. But it is only a transition of short duration. In all the changes from degree to degree, from season to season, in fact where life swings from extreme to extreme or starts something new,

the attentive student may discover that which in physics is called the "dead point." These moments are most interesting and often reveal wonders, because we can sometimes discover the cosmic methods; sometimes we can actually see how nature operates.

The Great Mother, and her daughters, too, grieve in October days. It is not hopeless whining. The harp is not broken. It is the sadness known only to human hearts, and it comes when the song birds leave and the dead flowers speak of past loves. It can be heard in the autumn wind. Is it worthless? Nay. It is a prophecy of renewal. It is a loss which is a gain, a grief which is full of hopes and blooms.

The singer of the Canticles "went into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pommegranates budded." That was in the autumn.

October may draw long lines of shadows on the pale cheek, but nutting enlivens the face. Nutting times the heart to celestial melodies. Nutting time is the opposite of spring fervor and lust. Some may see only the face of death as October declines, but let them open Nature's Bible and let them read in the burning heart's scroll. Every line spells "I shall not die, but live" (Ps. CXVIII.). Nutting means immortality; it means lighting the lamps in the temple. It is a surrender which is a quickening with animation. It is a stage on the inward way.

The pastoral man and the squirrel are busy in October. The Great Mother has told them that she must find food in their huts when the snow covers the ground, and she thinks of other things than planting and sowing. In winter she sits still, planning for the future, and wants to be entertained by her children. And hence the pastoral man and the squirrel gather into stores. The store is the Holy Grail, the eternal cup, that is never empty. It is the bread of life and none of us go hungry if we gather for the Great Mother, because she always provides for her children if they only listen to the crescendo of her meaning and understand that every end is a new beginning. To gather into stores means to rise to the crest of intensity.

People travel; they visit royal palaces and their weak hearts long for the faded splendors they see, and they come

away empty handed .But let them come out on an early October morning after a clear night and when the sun has just risen, and they may behold splendors in which they can partake if life is a reality to them On such a morning the bushes are covered with gossamer threads to which there is nothing like it in royal robes. And these filaments draw you into their web; they cling to your clothes, they wind themselves around your head like crowns and diadems and they draw the sun's rays to you; they electrify you if you are sensitive, and their shimmer gives you the feeling of something unearthly . The little spider, which is the weaver, becomes a revealer of glories that no monarch ever reached or can reach. The Great Mother, the spider and an October morning have nothing to do with monarchs. Their kingdom is not of this earth.

Summer has proclaimed the Many . October knows the One. October is serious and serene; is a refuge in the law of life, in truth; points to values, to the Absolute. October can teach mystics, theosophs and all idealists, because the Great Mother no more shows her life in a fragmentary way, in manifoldness, a method which she is obliged to adopt in the summer on account of her many wayward children who prefer manifoldness to unity. She draws no sharp lines against any child, nor is she an extremist, but in October she gently leads in the direction of unity of life and thus becomes more of a teacher than in any other month of her busy career. But her subjectivity is seldom discovered except by the lovers of mysteries and contemplation . To contemplate means to behold, and in October she whispers: behold! Do you now understand me? Can you now see how intently I have loved you?

If my reader wishes to follow me through the year, month by month, by reading some of my observations on the zodiacal life, let him remember this Key to the senses; said the poet: a bird flew across my path in the woods and I prayed, 'come to my embrace, kiss my mouth and leave your yearnings upon my lips.' Answered the bird, 'my soul is song in your breast; myself you do not catch.'

The Great Mother is always present, but you can not lay your hand upon her. But she is manifest in forms everywhere to her worshipper. To all others she is Fata Morgana.

TEACHINGS OF SOCRATES.

By Eduard Herrmann.

ONE of the objects of the Theosophical Society is to study the ancient religions and philosophies—and a very wise object this is, for anyone who pursues it will learn many things. He will find that the wisdom religion, as Theosophy is sometimes called, reaches far back into the night of time; that the most important systems of religion are based on the principal teachings of Theosophy; that the great philosophers—those whose glory has not vanished with the times—have taught nothing else than that truth which Theosophy still teaches. The moral influence of those discoveries must be great to the student. It will make him modest, tolerant and truth-loving; modest, because he has learned that all our wisdom is only the accumulation of efforts of innumerable searchers and thinkers; tolerant, because he finds that every religion worthy of that name, has taught and still teaches a part of that eternal truth which he adores in the theosophical teaching. This knowledge must fortify his belief in and magnify his love for that truth which is so difficult to find and to hold, while we are ensnared in the meshes of this physical life.

May the teaching which we will study now the teaching of that wonderful sage, who is very wrongly called the heathen sage, which we here consider, bring about those happy results which are always followed by a contemplation of what is true, beautiful and eternal.

Socrates was born in Athens 469 B. C. After having served his country and distinguished himself as a brave soldier in several battles, he devoted his life to philosophical pursuits, and conversing with anyone he happened to meet. An inner voice, which he called his Daemon, urged him to do so. This inner voice warned and prohibited, but rarely or never instigated him to act.

The oracle at Delphi when asked if there was a man wiser than Socrates, answering "no," perplexed this philosopher, who believed himself to have no wisdom at all. In conse-

quence, he set out to learn what others knew, or believed they knew. He bothered politicians, law-givers, philosophers, poets, scholars, pupils, in fact, everybody, with questions which were so artfully put that he drove the conceited quickly to the point of humiliating self-contradiction. After that he would say that the oracle of Delphi, in declaring him the wisest man, meant that his wisdom lay simply in being fully conscious of his own ignorance, while the others were not. Then he would suddenly change his method and address his hearers with plain and homely precepts for self-control, temperance, piety, brotherly love, diligence, duty to parents, to the country, to neighbors. His manner of life was in perfect harmony with his teachings. All this aroused admiration and enthusiasm among the younger people, but also often hatred and enmity among the ambitious and corrupt. In 399 his enemies preferred charges against him. They accused him of worshipping other gods than those whom the city worshipped, and of corrupting the youth. His remarkable self defense is preserved in Plato's Apology, and also in his celebrated discourse on the immortality of the soul in Phaedo. Socrates was condemned to death and died as a great and noble sage would die. His principal teaching was, that the proper study of mankind is man, his nature, his duties, his happiness; that virtue consists in knowledge, and vice arises from ignorance; that we must therefore teach the consequence of actions, and show that "to do right is the only way to happiness."

Let us now look at those teachings more thoroughly; it will be seen they are truly theosophical and Socrates was indeed one of the greatest teachers of mankind, from whatever source he might have derived his noble teachings. All we know of them is handed down through Plato, his pupil, Socrates never having written anything. It is said that many of those teachings are platonic rather than socratic. That does not make any difference, as long as Plato himself attributes them to Socrates. For it is not the man that needs our admiration, but the teachings. They alone are a prime factor in our evolution. Socrates always taught that the soul is immortal and exists before it incarnates in a physical body:

"The soul of man is immortal, and at one time has an end, which is termed dying, and at another time is born again, but is never destroyed. And the moral is, that a man ought

to live always in perfect holiness. . . . The soul, then, as being immortal, and having been born again many times, and having seen all things that there are, whether in this world or in the world below, has knowledge of them all; and it is no wonder that she should be able to call to remembrance all that she ever knew about virtue, and about everything; for as all nature is akin, and the soul has learned all things, there is no difficulty in her eliciting, or as men say learning, all out of a single recollection, if a man is strenuous and does not faint; for all inquiry and all learning is but recollection." (Meno.)

Here we have the statement that the soul has been incarnated many times and that the experiences of her terrestrial lives are never lost, though seemingly forgotten. The desire for learning is an attempt of the soul to recollect that which she once knew, which is not so easy, because the body with its own innumerable desires is always in the way:

"For the body is a source of endless trouble to us by reason of the mere requirements of food; and also is liable to diseases which overtake and impede us in the search after truth; and by filling us so full of loves, and lusts, and fears, and fancies, and idols, and every sort of folly, prevents our ever having, as people say, so much as a thought. . . . Moreover, if there is time and an inclination towards philosophy, yet the body introduces a turmoil and confusion and fear into the course of speculation, and hinders us from seeing the truth; and all experience shows that if we would have pure knowledge of anything we must be quit of the body, and the soul in herself must behold all things in themselves; and, I suppose that we shall attain that which we desire, and of which we say that we are lovers, and that is wisdom. . . . In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible concern or interest in the body, and are not saturated with the bodily nature, but remain pure until the hour when God himself is pleased to relieve us." (Phaedo.)

Socrates here speaks of the difficulties which confront man when he strives to rise to higher regions. This he is bound to do on account of the divine principle living in his soul and incessantly urging him on by means of that vague intuition which the soul retains of the other world where she enjoyed

that felicity of which, in this world, he is very rarely conscious even in a flash. But the longing for the lost happiness is so strong and irresistible that the soul, while incarnated in the body, can have no rest, but must always strive for that which is true, beautiful and good, and which manifests in the terrestrial world as science, art and justice. As long as man does this from the spiritual point of view—that is, without egotistic purposes—he can accomplish great things while in the physical body; science helps to make man wiser and consequently happier; the arts tend to refine his feelings, to beautify his life; and justice is the only means to ameliorate the suffering of the masses and to bring peace into the world. In order to be able to do this, Socrates teaches that man must learn to rise above the body; to see more with the eyes of spirit than with the physical eyes, since the senses are subject to illusions:

"The soul when using the body as an instrument of perception, that is to say, when using the sense of sight or hearing, or some other sense . . . is dragged by the body into the region of the changeable, and wanders and is confused; the world spins round her, and she is like a drunkard when under their influence. But when returning into herself she reflects; then she passes into the realm of purity, and eternity, and immortality, and unchangeableness, which are her kindred, and with them she ever lives, when she is by herself and is not let or hindred; then she ceases from her erring ways and being in communion with the unchanging is unchanging. And this state is called wisdom" (Phaedo).

As you see, this sage lays great stress on meditation. If he recommends the contemplation of the soul's essence, he knows well why this is so important for man. It not only tends to make him wiser and better—for man always becomes what he thinks and wills—but it teaches him also the isolation of the soul from the body. The necessity for doing this is pointed out in "Patanjali's Yoga Aphorisms."

The knowledge which Socrates had of the state of the soul after death is really astonishing when we consider that he lived and taught 2,300 years ago. It is so much in accord with the theosophical teaching that one might take him for a Theosophist rather than for a "heathen." He says:

"The soul which has been polluted, and is impure at the time of her departure, and is the companion and servant of the

body always, and is in love with and fascinated by the body and by the desires and pleasures of the body, until she is led to believe that the truth only exists in a bodily form, which a man may touch and see and taste and use for the purposes of his lusts, ... do you suppose that such a soul as this will depart pure and unalloyed? She is engrossed by the corporeal which the continual association and constant care of the body have made natural to her. And this may be conceived to be that heavy, weighty, earthy element of sight by which such a soul is depressed and dragged down again into the visible world, because she is afraid of the invisible and of the world below—prowling about tombs and sepulchres, in the neighborhood of which, as they tell us, are seen certain ghostly apparitions of souls which have not departed pure, but are cloyed with sight and therefore visible. These must be the souls, not of the good, but of the evil, who are compelled to wander about such places in payment of the penalty of their former evil way of life; and they continue to wander until the desire which haunts them is satisfied and they are imprisoned in another body" (Phaedo).

Socrates here speaks of the impure souls which cannot rise to higher spheres, but are for a long time kept in the sphere of the earth and soon reincarnated in a body which fits their low desires. Although he does not say, as Theosophy teaches, that all souls have a chance to become purified through repeated earth lives, yet his whole philosophy seems to presuppose this truth—otherwise he could not lay so great a stress on the necessity of leading a good and pure life. It is curious to find that he also believes in higher beings, which he speaks of as Daemons or Genius, and which have the same work to do as the "guardian angels" of the church:

"After death, the genius of each individual, *to whom he belonged in life,* leads him to a certain place in which the dead are gathered together for judgment, whence they go to Hades, following the guide, who is appointed to conduct them from this world to the other; and when they have there received their due and remained their time, another guide brings them back again after many revolutions of ages" (Phaedo).

Hades, the judgment place of the ancients, is the purgatory of the Christians, or Kama-Loka of the Theosophists, showing that the necessity for a period of purification of the

soul, tainted with the desires of earth-life, presented itself ages ago to the understanding of man. His feeling of justice does not allow an immediate participation of that felicity, or heaven, or devachan, which is reserved for the purified souls —wherefore the sinful ones have to go through a period of suffering, after which, according to Socrates, they return to earthlife; while the Christian church sends them to eternal heaven or hell. In my opinion the theosophical teaching is more just, more humane, because it allows to every soul a period of happiness and bliss, before reincarnation, provided that soul had one good, unselfish or sublime thought, during earth life. This one divine thought enables the soul to ascend to heaven and to spin out in apparently endless variety the happiness contained in it, thus creating a heaven of goodness for itself, the intuitive remembrance of which during the following earth life, will be a powerful incentive to struggle forward on the difficult path that shall finally lead us all to emancipation. Without this period of bliss in devachan, how could the soul feel that eternal longing for the lost paradise, which alone can raise it above the temptations of the world? What else can it be than just that same yearning and longing which inspires our great poets and artists to transform it into those sublime masterworks which are a revelation to humanity and can touch even the dullest heart with a faint presentiment of a higher and happier world than ours? Indeed, only those men are truly great and good who retain in their soul, consciously or unconsciously, that sublime feeling of love for all that is divine, which they received in devachan. They are our teachers, our friends, our examples.

Socrates does not speak of the evolution of man, yet that idea is latent in his philosophy, for he believes in higher beings which are the intermediaries of divinity, and in this sense the belief in gods, which was prevalent among all the ancient peoples, is justified—in fact it becomes a necessity for every thinking evolutionist. He says:

"A great spirit is intermediate between the divine and mortal. This is the power which interprets and conveys to the gods the prayers and sacrifices of men, and to men the commands and rewards of the gods; and this power spans the chasm which divides them, and in this all is bound together. . . . For God mingles not with men; and through this

power all the intercourse and speech of God with men, whether awake or asleep, is carried on" (Symposium).

By Daemons we understand now just the reverse from the conception of the ancients. In the sense in which Socrates uses the word, it is equivalent to guardian angel. It signifies a perfected being who imparts to us the will of divinity or gives counsel and warning mostly during our sleep, but to advanced persons like Socrates, during waking also. We call it the voice of conscience; but the scientists are by no means agreed whether those mysterious admonitions and presentiments which we undoubtedly experience, are an outflow of our own soul or of that of another being. The case becomes more complicated since we know that thought transference is a fact. The dilemma becomes more difficult for those who deny the existence of invisible beings, because they have to grant faculties to the soul which would elevate it to the dignity of a divine being. Let everyone judge such experiences for himself; but in doing so let him remember that thought-influences can come from a good as well as from a bad source and that nothing but his common sense and his understanding of good and evil can guide him aright. In order to understand what is good and what is evil, man has not only to acquire knowledge continually, but also to express in thoughts, words and deeds that which he considers to be good. If he is mistaken therein, the consequences will teach him a lesson which he cannot forget. This is the only safe way to progress; for it is better to make mistakes by well meant actions than to remain idle from fear of doing wrong. The Bhagavad Gita says, "Action is superior to inaction." But in all our actions let us follow the advice of Socrates:

"The constant occupation of the philosopher is to care always for the soul, not so much for this life, which is but an instant in comparison with eternity—as for the life to come. If the soul is immortal, is it not wise to live for the eternity?"

If the soul is immortal! In Socrates' time there seem to have been many people who denied the soul's immortality, and again others who affirmed it—just as in our own time. Socrates himself was perfectly convinced of immortality and gave many philosophical reasons for it (see Phaedo). He also points out the advantage which the meditation about death brings to the philosopher:

"Then Simmias, as the true philosophers are ever studying death, to them, of all men, death is the least terrible. Look at the matter in this way: how inconsistent of them to have been always enemies of the body, and wanting to have the soul alone ,and when this is granted to them, to be trembling and repining; instead of rejoicing at their departing to that place where, when they arrive, they hope to gain that which in life they loved (and this was wisdom), and at some time to be rid of the company of their enemy. Many a man has been willing to go to the world below in the hope of seeing there an earthly love, or wife, or son, and conversing with them.

"A true philosopher has reason to be of good cheer when he is about to die, for he may hope to receive the greatest good in the other world" (Phaedo).

Socrates is very anxious to convince his pupils that there is no reason to fear death for him who has lived a righteous life, who has adorned his soul with that which properly belongs to it; and then he adds:

"But the danger of neglecting her does indeed appear to be awful. If death were the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit not only of their body, but of their own evil together with their soul. But now, as the soul plainly appears to be immortal, there is no release or salvation from evil except the highest attainment of virtue and wisdom. For the soul when on her progress to the world below takes nothing with her but virtue and education; which are indeed said greatly to benefit or greatly to injure the departed, at the very beginning of his pilgrimage in the other world" (Phaedo).

A very good point against our own materialism. It violates every sense of justice to think that a man can commit crimes and indulge in vices without being responsible for them. Indeed, that teaching of materialism which holds that body and soul go back after death to that nothingness from which they came, is a pernicious teaching, since it must instigate man to live a selfish life and to employ withal enough trickery and deceit to avoid the human law. If there were no higher law than the human law, man might as well despair of justice and abandon every noble aspiration, and live regardless of the well-being of others, for the gratification of his lowest sensual appetites ;and this has been repeatedly done—

as history teaches. On this point alone the consequences of the materialistic teaching are depraving and not worthy of a civilized people, not to speak of the short-sightedness and stupidity which believes that there can be a cause without an effect, and life without preceding life. The old philosopher Empedocles says somewhere: "Nothing can be produced from nothing." And 2,300 years after him Eliphas Levi corroborates him: "Death proves the immortality; for a being can just as little cease to be, as nothingness can cease not to be." Socrates, in his celebrated conversation, in the prison, with his friends and pupils, lays great stress on the necessity of keeping the soul pure, untouched by earthly vices and temptations.

"Just as the body conserves the impressions which it had received, through accidents or other causes, so the soul, after being deprived of the body, carries with itself the evidence of its character, its affections and of all the acts of the past life; wherefore the greatest misfortune would happen to that man who enters the other world with a soul, charged with crimes. Neither you Callicles nor you Polus, nor Gorgias, can prove that to lead such a depraved life would be of any use to us. Of all the many different opinions only that one is unassailable, that it is much better to receive than to commit an injustice and that one must always strive to be good and not only to seem to be good."

On another occasion he points out, what may also be called a theosophical teaching, in so far as it concerns the different degrees of dematerialization of the soul, or in other words, the different bodies with which the spirit of man is surrounded.

"Just as the body, in decomposing, returns to matter, so the soul, being of an immaterial nature, goes to a world which is invisible and also immaterial. But we must distinguish between the pure soul, which is really immaterial and nourishes itself with scientific and good thoughts, and that other soul which is more or less attached to material impurities and which, for this reason, is hindred from aspiring to that which is divine and is therefore kept back in the terrestrial regions."

Now it might be remonstrated that Socrates here speaks of the pure soul being immaterial and soaring up to those regions which are immaterial too. It is not quite clear if he

calls that immaterial which is invisible or if he really means that the purified soul has no body at all, but he distinctly says that to the sinful soul cling material impurities; which means that it is not yet entirely separated from that matter which constitutes our physical world. It is possible that the teaching that our solar system is divided by definite planes, each having its own matter of different degrees of density, was not known in Socrates time, and that he divined the truth only by intuition; but it is certain that he describes the second of these planes—that one which is next to our physical world, the astral plane, through which every soul has to travel after the death of the physical body. And his teaching is in harmony with the theosophical teaching when he says that the impure souls are there retained for a time.

The moral teachings of Socrates are those of every great sage who has lived and taught among us. When he says: "Do not return injustice for injustice, do not do evil to the person who has done thee wrong"—that is practically the precept of Buddha: "Overcome anger by not being angered, overcome evil by good, overcome avarice by liberality, overcome falsehood by truth"; or that of Jesus: "Love your enemies; bless them that curse you; do good to them that hate you and pray for them which despitefully use you and persecute you." This means that good Karma can be created only by good thoughts and actions; that evil deeds, have the natural tendency to produce other evil deeds, but that the enlightened man recognizes the truth that evil can be overcome by good only, and that the great and final advantage comes always to those who can forgive, "to him who is free from enmity, well disposed towards all creatures"; as the Bhagavad Gita puts it.

Then take that other saying of Socrates, almost literally to be found in the Bible: "You recognize the tree by its fruits; every action has to be judged by that which it produces: call it bad if evil comes out of it and good if it has beneficent results."

Jesus speaks about the difficulty which a rich man has to enter the kingdom of heaven. Socrates says:

"Riches are a great danger; a man who loves wealth does not love himself nor his kin, but something entirely strange to him"; which means something that cannot return love for love; it is a waste of that divine element which gives life and

happiness to ma.n If we give love to Mammon we rob humanity of it and make ourself poor, because he only is rich and happy and satisfied who receives love as freely as he gives it. Love is indeed the element of life, eternal, inexhaustible, mysterious—the more we give of it, the more we receive. A beautiful thought is expressed in the following sentence:

"The most beautiful prayers and offerings are not so agreeable to the divinity as is a virtuous soul that has the desire to resemble it. It would be a bad thing if the gods took more interest in our offerings than in our soul, for then the most culpable could bribe them. No, only those are just and wise who through their words and deeds give to the gods and to men that which they owe them."

The simple beauty of this Socratic teaching can only be compared with that of the "Widows mite" in the New Testament or with that in the Bhagavad Gita: "I accept and enjoy the offerings of the humble soul who, in his worship, with a pure heart offereth a leaf, a flower, or fruit, or water unto me."

And if we take that other thought of Socrates about love, and compare it with the preceding one, so full of pity for the poor and unfortunate ones, we must confess that the teaching of this so called heathen philosopher is just as sublime as that of Jesus or Buddha. Why should it not be, since every one of them taught the truth, which is always and everywhere the same, in whatever language it may be spoken . Socrates says:

"Evil is the vulgar lover who loves the body rather than the soul, and who is inconstant because he is a lover of the inconstant, and therefore when the bloom of youth which he was desiring is over, he takes wings and flies away, in spite of all his words and promises; whereas the love of the noble mind, which is in union with the unchangeable, is everlasting." (Symposium.)

Another remark could have been taken from the New Testament, if that one had not been written 700 years after Socrates' death: "We all seem to have that natural disposition which makes us see the faults of others much better than our own faults." That is expressed stronger in the New Testament. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye?"

Socrates calls this rightly a natural disposition; for every

one of us has at some time or other made the experience that we discover more quickly the wrong which others commit. The cause for this lies partly in our egotism and partly in that secret tendency of nature to teach us by bringing outside experiences to our consciousness. By the latter process we are better enabled to see the consequence of wrong actions, but if we ourselves are involved in such actions we are blinded by our passion and egotism, and can neither see nor reason clearly. Besides, we may also know the motive power of our wrong action, which is not always absolutely bad, in which case we easily find an excuse. But if it is the tendency of nature to teach us in that way, it is our duty to learn from that teaching and to consider our own state of morality, before we condemn another person. Anyone who does that has learned his lesson in this respect. He will not then judge another one, since he well knows that he himself is not free from sin.

The interaction of soul and body was no secret to Socrates. He says what Paracelsus, the great physician, stated many hundred years after him:

"If the physicians fail in the treatment of so many diseases, it is because they treat the body without considering the soul; if the whole is not in good condition, how can the parts be well?"

Eliphas Livi gives expression to this truth in the following words:

"Most of our physical maladies are derived from our moral diseases; any great passion to which we abandon ourselves is always a great disease in preparation." This is a truth which ought to be implanted in the soul of every young man, who is bent on conquering the world, which, in the theosophical sense, means *himself.*

Thus we see that the teachings of that grand old sage, who lived 2,380 years ago, are, in the main, the same as the three theosophical teachings.

Socrates received the punishment which the world usually gives to those great ones who dare to proclaim the truth; but his teaching will live as long as the world lasts, for *truth is eternal.*

THE BRAIN AND ITS ACTIVITIES.

By Alexander Wilder, M. D.

I PROPOSE on this occasion to give a summary of what has been set forth in regard to the cranial and cerebral nervous structures. As dry and heavy as the matter may seem to the superficial reader, it is always certain to be interesting to the student. It will be necessary for every one to be very thorough in this department of physiology.

The cerebro-spinal system consists of the cerebrum proper, the cerebellum and apparatus connected with it, and the medulla spinalis with its encephalic expansions.

The cerebrum consists of two hemispheres united to each other by a series of white transverse fibres, so as to constitute a twin system, the parts of each of which correspond with those of the other. Each of these hemispheres consists of masses of gray matter and agglomerations of white fibers. Beneath them are the two central ganglions, coupled together, the optic thalami and corpora striata, or opto-striate ganglions. The white fibrous matter of the cerebrum occupies the space between these ganglions and the gray matter at the surface of the brain. The fibers are considered as running like a series of electric wires between the two. They are somewhat like the spokes of a wheel which unite its circumference to the central knob or nave. These are the converging fibers. Others cross from one hemisphere to the other, and are the commissural fibers.

"The cerebrum," says Luis, "is the sum total of the cerebral convolutions, united one with another, with those on the same side and with those on the other, and at the same time also with the central optostriate ganglions."

The gray matter on the surface is about an inch thick or a little less. It is gelatinous in the new born infant, of a rosy gray in the older child, and somewhat of a yellowish white with old persons. It is darker colored in the negro. In mental disorders there is generally atrophy. Those disposed to hallucination, melancholic delirium and paralytic dementia, frequently have diminished convolutions.

The nerve cell or vesicle is regarded as the ultimate morphological unit. Each cell of the cerebrum is of pyramidal form, the summit pointing outward as if held by magnetic force, and the bases of the cells are parallel to each other. On every cell is a delicate fringe constituting a network; and it is connected by this with the others, so that we have all through the gray matter a continuous plexus of these nerve cells. At the base of each are prolongations which are attached to nerve fibers of the afferent kind; while their apexes also send forth a filamentous prolongation which is either lost in the network, or comes in contact with zones of cells above.

The number of brain cells must be many myriads. They are disposed in zones or layers: the larger ones within and smaller ones at the outer side. The color of the cell is amber yellow, and it has a nucleus and nucleolus. The material of the vesicle is called protoplasm. It is a tissue of very minute fibers, interlaced together and concentrating upon the nucleus of the cell. This nucleus in its turn is not homogeneous, but has a special structure of its own of a radiated appearance, while the nucleolus is also in its turn divisible into filaments. Each of these vesicles has its place and allotted task; it operates conjointly with its fellows and shares in the common life; and from these the active principles of the brain are supposed to proceed. They are connected together by a uniting network, which is abundantly supplied by minute arterial capillaries, which in their turn form a network.

So far as is known, the smaller cells or vesicles are sensory; and the larger ones motor. In the horns of the spinal column, the cells of the anterior are larger and those of the outer or posterior smaller. By this analogy we may presume that the external zones or layers of gray matter in the brain are sensory and the deeper ones motor.

The transverse fibers unite the hemispheres, the converging ones join the hemispheres to the compound central ganglia, consisting of the optic thalami and corpora striata. The cerebrum and the ganglia thus are focuses of nervous activity.

Thus the optic thalami and corpora striata seem to constitute the center around which all the elements of the system gravitate. The thalamus consists of four isolated ganglia, situated in a line, and two bands of gray matter lining the third ventricle and continuous with the spinal cord. The anterior of

these four ganglia is much developed in animals in which the development of the olfactory nerve is well marked. The second is most fully developed in man; but in the animals that have only a rudimentary optic nerve it is scarcely visible. The third seems to be connected with sensitive impressions and the fourth or posterior with auditory impressions. The lesion and destruction of the respective ganglia have been characterised by the corresponding loss or impairment of the respective senses. The fibers from the two anterior ganglia pass to the forepart of the brain; those from the third ganglion pass indiscriminately over the whole cerebrum; while the posterior ganglion radiates to the posterior cornua. This shows that distinct parts of the brain are set apart to particular functions. The stimuli from the body are carried to the central ganglia or optic thalamus, and thence to different regions of the brain, where they are associated with mental operations.

The corpora striata represent the place where the stimuli from the brain stop, so to speak, before going out into bodily acts. These bodies are soft and abundantly supplied with blood vessels; and from the frailty of their texture are more easily injured than the thalami. Hence paralysis, of the character of hemiplegia, is more common than that of nervous sensibility. It has been found by experiment, that there exist in the brain at different points, centers from which the motor impulse proceeds to the various organs and parts of the body.

Associated in function with the corpora straita are the two lobes of the cerebellum. Their nervous force is transmitted by numerous fibrils to the gray matter of these bodies, and serves to charge their nerve-cells with power, giving to our movements their regularity, their force and their continuity. In fact, it silently diffuses itself through all the conscious and unconscious activities, and is an indispensable component of every act. Thus the corpora striata are common territory in which the cerebral, cerebellar and spinal activities are combined.

The optic thalami intellectualise all impressions; the corpora striata materialize all impulses. Every impression and impulse excites the vesicles or cells which are influenced, erecting them and developing heat. This hastens their waste and in due time produces fatigue. So dependent are they upon the blood for their life and sensibility, that a momentary interruption of the circulation stops the machinery and arrests

every phenomenon. Keep the nervous structure cool and we have anaesthesia.

The increased flow of the blood promotes activity of the brain, and activity of the brain increases the rapidity of the flow. Everybody, too, knows how too energetic work, prolonged watching, preoccupied attention to single subjects, are so many agencies to exhaust the brain, keeping it excited locally, and finally resulting in exudations, the lesions of paralysis. The emotions transmit shock to the cerebral organism and weaken it. The continuation of this impression without suitable relaxation is likely to result in permanent mischief.

Sensibility is the peculiar function of attraction for what is agreeable and repulsion for what is not. It shows itself as a property of tissue before any organ is developed from it. It exists in vegetables as well as in animals. When an organism is evolved for it specifically it becomes exalted into sensation. This is not, however, till there is a sensorium for the purpose. But the organism alone does not thus perceive. Light is not seen by a person who is asleep; nor is sound or touch apprehended. The mind must be sufficiently cognizant, to enable this.

It appears to be certain that the exercise of thought and study produce a greater flow of blood to the brain, and a more rapid consumption of oxygen. This is the real physical operation. Much is said because phosphorous is eliminated; as though phosphorous did it all. That phosphorous has a great and tenacious affinity for oxygen is certain; but its agency is rather to aid the operation of thinking than to set it going.

Another peculiarity of brain function has also been noticed; denominated automatic activity. It is however about as much a muscular as a cerebral function. It means self-acting, without reference to the will or mental cognisance. Its operations are inverse, from the center to the circumference. In the complete nervous arc, the sensory fibers bring in external impressions and the motor carry out the consequent impulsions. In automatic activity the reaction alone is noticed. The sympathetic system is especially automatic. The spinal cord acts automatically, apart from the brain; each division of it, operating by itself as well as in concert with others. This has been observed on the body of a man who had been beheaded in France.

Dr. Luis declares that it is principally in the perceptive

regions of the sensorium, and those that are the seat of purely intellectual phenomena that the manifestations of intense automatic life are most distinct. When an external impression thrills us of a sudden, when the sight of an affecting scene or charming spectacle or pleasing sound touches us in the sensitive regions of our being, the sensibility is developed in the form of satisfaction, and stored up as a memory. It does not remain simply as a matter to be recalled to the mind, but is likewise the source of automatic action. Every such impression allies itself with others so that they work together. When one of them chances to be aroused, others join in, making memories conscious to us when we had no known reason for recalling them and had never tried. These things are repeated every day and hour of wakefulness. We read in this way. Every printed or written word calls up the memory of the thing which it means. In conversation, ideas wake one another, often drawing the attention away from the principal topic. It requires a pretty strong will, somewhat of wilfulness, to keep conversation to the point. Public speakers are apt to be drawn aside; in lectures we often use the same phrases, put the same periods, without being aware. It is often easy to start individuals off on a favorite subject, and they wlil repeat the same things as before, automatically. Persons engaged in study will continue the work involuntarily against their wishes, as many a student desiring rest, has found out. Sometimes this will be done unconsciously, and in dreams or after the manner of suggestion.

Ideas which are evolved in one individual's mind, are frequently brought out in the mind of several at the same time—not unfrequently at the same moment. We name our limbs alike, we all have like activities. It is not so much of a marvel that we have similar thoughts and make similar "original discoveries." No man knows anything all alone, if the truth comes out. There is a sense, sensibility, aye, mind itself, which is as common to us individually as the ocean is to the fishes. We all take the same directions when in like conditions. We are, however, so far individuals, that each of us refracts the ways of evidence and perceptions of truth and right in his own peculiar way. Masses of men are moved together by the same impulses and excitements; we are gay together and morose together. The automatic activity of one individual will pass to another by means of speech, writing

or gestures. Owing to this we are inspired and moved by eloquent speech, or rather the utterances of a strong-willed man. Orators produce rapture and enthusiasm in their audiences; preachers thrill their hearers, excite their emotions, and often it has been called the Holy Ghost. In short, there is no end to such examples.

Psychic and moral qualities belong to a like categories. Love and hatred are unconscious and automatic; and hence not to be reasoned away. Some attract, others repel us.

Many forms of insanity and aberration are the functional perturbations of automatic activity. The unmanageableness of delirium may be thus accounted for. Hypochondriac persuasions are also examples. Ungovernable impulse can be likewise placed to the account. Anger, fear, love are all characterised by the same peculiarities.

Luis considers that the phenomena of cerebral activity, as regards their successive development, may be reduced to a series of processes—of regularly linked physiological operations, all derived one from another, becoming complicated in their diverse phases, but always having a common basis of elementary operations. An agitation of the sensorium, an emotion of the personality, an anterior sensorial impression, he regards as the primary stimualtion to movement. He devides the mode of evolution of cerebral activity into three natural phases: 1. Incidence when impressions arrive at the sensorium and are perceived. 2. The intermediate, in which the elements of the gray matter of the brain enter into active participation with the impression, and a psycho-intellectual excitation is produced. 3. Reflection, or the motor impulse.

We can carry this matter further; but it is as far as scientific processes seem to go. They find cells and structure for this and that; but cannot fix personality there. Science knows no such thing. The psychology which it recognizes has the entity of psychê—soul left out. Let us accept its theories as the reverse side of the picture: but never lose sight of our own humanity in that it transcends.

BY THE LIGHT OF STARS.

By J. Howland.

The silver goblet of the waning moon
  Hangs low, once more in summer's tranquil sky.
And night with gentle fingers shakes the dew
  Down where earth's hills and valleys sleeping lie;
Clear on the shining scroll of heaven, the stars,
    Unfold their mystery.

Peaceful, I rest upon my bed of stone,
  Worn to a likeness of the form I wear,
No miracle ,that any feel amazed
  And gaze up through the illumined heavens to where
The story of the universe is writ,
    As on a mirror fair.

A century gone, as men count nights and days,
  Since seeking God, I climbed to refuge; high
Upon the towering mountains quiet breast.
  Far down, cloud veiled, the teeming cities lie,
Where men wear out the dream, they think is life,
    and fear to die.

Oft memories come of all the long, long, years,
  I lived and loved, and fought, and slept awhile,
Chained like a bondsman to desire's wheel,
  E're Pharoh's tomb had reared its wondrous pile,
Or Troy's town burned to earth
    For Helen's smile.

Time when the Roman came to Angleland,
  Nights when the Druids, by the moon's soft light
With golden sickles cut the mistletoe,
  Days when they fought the foe as heroes fight;
For altar fire, nor home, nor life were safe,
    When might made right.

Long were the hours I spent in catacombs,
Lit by the radiance of the Rosie Cross
Poting o'er tome and tablets graved with signs,
That I might learn to coin pure gold from dross,
As great magicians may (the story runs)
Nor any suffer loss.

Weary of life, as life goes, in the world,
Measured by heartbeats and sensations past,
Sickened of weal, of woe, of all the endless round,
Long did I seek to solve the riddle vast,
To find that only those, who live God's law,
Find peace at last.

PHILANTHROPY AND HUMANITY.

By C. H. A. B.

THE Greeks invented that term for the love of man as man. That affection they termed Philanthropy, and reckoned it a virtue. Aristotle expresses this by saying that all men have a feeling of kindred and good-will to all. The term philanthropy is man used in a much more limited sense, equal to charity. But it was not so used when the word was first coined.

The Romans also had a term or a phrase with which to express the universal bond of good-will which unites man to man. Terence formulated it thus: Homo sum: humani nikil a me alienum puto. A man am I, and feel for all mankind.

On the basis of such thoughts the classical people founded much of their morality. Cicero has said: "For a man to abstract anything from another man, and to increase his own comfort by the discomfort of another, is more vile than death, than poverty, than any other thing that can happen, either to his body or to his external self. For in the first place it takes away human and community of life."

All this is beautiful and correct so long as we limit the term humanity to be a term for a virtue, merely.

But the humanity meant by the mind is not simply a virtue, such as benevolence a philanthropy, the term is meant to express everything sublime regarding the office which mankind fills on earth. Humanity means infinite existence realized.

FROM MY NEW TESTAMENT NOTE-BOOK.

By C. H. A. Bjerregaard.

I.

WHEN a new actor steps upon the scene, the spectators wonder: Who is he? Whence does he come? What does he bring? Such questions form the background out of which he steps. A similar mysterious rear follows an interesting person who comes suddenly before us. How much more mysterious must the appearance of Jesus have been to his environment? The mystery follows our questions, and it does not seem to lift.

Jesus did not, like Aryan teachers, come with metaphysical theories and austere practices, promising a nirvanic rest. He came surrounded with an atmosphere of personal faith, and he demanded faith of those who followed him. His background was personal; his appearance was personal. His people were intensely individualistic; his own activity was individualistic. He sought individuals throughout the time of his ministry and never for society as such. The one man and the one woman stood forth before him in their eternal value. The one, not the many, was the category of his logic. Unity, not multiplicity, was his aim and end. And yet he did not isolate himself nor others. He drove nobody to solitude. He did not encourage a religion of seclusion. In nowise did he follow the methods of India. His method was semitic and personal. He founded his religion on faith. The word faith was constantly on his lips; it was the keynote to his philosophy. His method of faith is of interest to us all and so is his individualism. I will, as far as I can, elucidate the philosophy of faith.

To Jesus faith meant confidence. He had confidence that his father was with him, and, that he did his father's work and will. And he demanded that all others should learn to have confidence. Was that not sound philosophy? Without confidence no positive work can be done. The negative builds neither character nor a kingdom. Without confidence that all will come out right, we shall never find happiness on our path.

That powerful lift we call hope rests on confidence. If you have no confidence in your ability to win out, you shall never see victory. If we will not trust our own inner longings, how can we ever raise ourselves on the wings of will and organize anything that partakes of other-wordliness or religion? None of us have ever seen God as a person or seen the Infinite impersonally, yet by confidence in our innermost ideas we seek God or the Infinite and build up a spiritual realm. Faith then is confidence and that much misunderstood and misrepresented word means nothing else, if we will use it in its original signification.

As regards faith in relation to salvation, I cannot understand Jesus to say anything else than that a man who has confidence in God is thereby justified, and consequently a partaker in the New Life. And how can it be otherwise? Confidence produces right conditions and the moment right conditions are established, the New Life is also born. It cannot be otherwise in a world of cause and effect. Of course, this is disputed by the legal man, who insists upon a revengeful god and who demands the so called "good deeds" as the way to God. But Jesus knew neither a legal nor a revengeful god. His gospel finds a spontaneous reply in every human heart, except that of a pharisee and a priest. Jesus stands for universality and is an open door to heaven. Jesu philosophy of confidence can be of magic power to us, if we but use it.

If we use confidence as he practiced it, we shift the center of life from this world of actualities to the world of realities, and that is magic indeed. If we use confidence as he practiced it, we add to our growth and stature another faculty: the god-faculty, and that is the real magic power in life. Adding the god-faculty to our stature we reach into God's world; and what more do we need? Jesus had confidence, hence he shifted the center of nature and changed actual conditions. Jesus had the god-faculty; hence the marvels of his life and the claim that he and the father were one.

To imitate Jesus means to have confidence. To follow after Jesus means to have confidence. To believe in Jesus means to have confidence. To be saved means to have confidence. To have confidence is to have the Inner Life. I may speak by the hour about the Inner Life, but I shall never reach a better definition. The Inner Life is confidence. I

may point to many mystics as types of the Inner Life, but I shall never find a better illustration upon it than Jesus. He is the best teacher.

I am pointing back to where man begins a life distinct from the animal. I am pointing to the original ground on which is built all the spiritual structure we call culture and civilization. I would that all people were more alive to their native intuitive powers. I would that all people obeyed their innermost guide, which is a native instinct for the true and the good. The life in the Orient, in spite of its many failures is built upon such fundamentals, and we can learn much humanity in the Orient and be educated on many points where we in the Occident are totally ignorant and woefully defective. All philosophers rest with such sources and draw from such wells.

Elsewhere, I have enlarged upon our intuitive powers. Here I will speak of our inner "guides," often called conscience and consciousness. Unfortunately there is no clear distinction between the two words conscience and consciousness. Carelessness has confused them. Correctly used the word consciousness means personal knowledge of the relation of one thing to another; the word signifies "joint knowledge" (conscientia). Consciousness is the product of two factors: I am and the object. By un-consciousness we mean the suspension of our faculties, which proves that by consciousness we mean to say that all our faculties are alive, awake and active. The word consciousness stands in the modern vocabulary for a new faculty, a new conception, and is most characteristic of the whole of the civilization of the Occident. The word arose after the time of the Greeks.

"The Greek had no word for consciousness" said that great metaphysician, Sir William Hamilton. That is most remarkable; it means that those wonderful and keen witted people did not set themselves up against the objective world as if that had any real value in itself. They were no dualists. Like the Orientals, they stood in unity, and the distinctions they drew between themselves as individuals and a thing as an individual thing, did not give the thing a value of real or eternal character. Of course, they did not deny the fact of a thing's existence and its opposition to themselves, but that realization did not give the object a separate and self-centered existence. What the thing was in itself was simply not real-

ized; at any rate, not till the later date of Greek thought. The Greek with his marvellous culture was nevertheless a child, and remained so till the last. And this Greek condition of childlikeness is desirable.

It is inevitable that we should wrestle with our environment of things and unless we recognize them sufficiently to think them worthy of a struggle with us, we shall never attain consciousness; that is to say self-realization. We must fight with the objectice world as a real thing, and not as an illusion. If the objective world to us is no more than an illusion, then our conquest is also an illusion, and our supposed spiritual superiority is also an illusion. The outcome of a real conflict is self-realization or consciousness. The objective world remains what it was, but we are changed by the struggle, and that is the main point. We are changed from being children and become free and moral beings. No matter in which form we mould our thoughts about the conflict and its results, we have attained a knowledge of the Ego and of the Non-Ego.

But this knowledge which expresses itself thus in dualistic terms, Ego and Non-Ego, and which seems to postulate a dualism, to postulate an opposite to us, does not destroy the unit of our own being. On the contrary, it affirms it and gives a most solid foundation for all other knowledge. Let me show how that comes about.

Take a thing, an object, the chair you are sitting upon. What is it? Take hold of it with your senses, with your mind, any way you like. What do you find out about its real nature? You find out that it is made of wood, cloth and other various materials. You realize that it gives you a seat; that it is movable; and so you may continue descriptions indefinitely. Yet, suppose you finished sometime, all you have gained is a mass of different qualities, while the chair, the unit that binds all these qualities together is still a mystery, is still afar off. These perceptions and conceptions have not given you anything definite, except the consciousness that you are yourself and that it is you who has transferred your perceptions and conceptions to an object, that is in no wise brought into your consciousness except by the life you created in yourself while you struggled with the chair in order to understand it. What does this prove? It proves that all consciousness is selfmovement and that that something which we call the thing or the object lies completely outside our consciousness as far as

knowledge goes, but not as regards being a substratum, substance.

Now, if we leave the subject of knowledge and endeavor to arrive at a conception of what substance may be, we readily come to the conclusion that it is not very different from ourselves. By falling back upon the most elementary idea which there is in us, upon life, we in that find an identity between ourselves and substance. In the ultimate analysis we and that which we call substance are life. And now I give it as my philosophy that unless we realize this, that life is the essence of all things and of the very one which we call ourselves, we shall understand nothing in philosophy, art or the sciences; we shall not be able to deport ourselves truly as we wish to in our dreams; we shall never climb beyond ourselves.

It is to this principle that all philosophy leads us, if we use philosophy as a guide to wisdom. It is to this principle, this root of all roots, all the sages and saviors constantly point. It is necessary from time to time to stand still and correct our perspectives, just as is done on great steamers, which cross the oceans. Before they set out upon their voyage, their instruments are corrected and adjusted. A compass that does not point true leads to disaster. A false conception of the world economy leads to death. The ancient knew all this and obeyed the laws. Thus they discovered zeality. Do we? Come then to philosophy and learn wisdom.

II.

New Testament poetry and mythology strongly resemble the religious imaginations we meet with elsewhere, but they are not so rich nor so picturesque. They sound more like a refrain than an original voice. They seem to have been toned down everywhere, as if the manipulators were afraid. On every page of the gospels and the epistles lie remainders, like those great boulders which past geological upheavals and powers have left behind in so many places on the surface of the earth. These boulders are remains, and no more; they are foreign to their present surroundings, because the forces that carried them are spent. And so with the poetic images and myths which remain in the New Testament; they are single stones without settings; they are isolated and individual brilliants; their jewelry has been cut away.

It is possible to guess the voice that caused the echo. It is possible to restore the picturesque settings and to reconstruct the jewelry that has been stolen. We can bring back the spirit of those enormous drifts that scattered those boulders in so many places and left them there for building stones in after ages. No echo ever dies; no picture thrown upon the universal screen ever fades away; all that is past is ever present; nothing is lost. All that has been cut away from the New Testament records resemble the flesh and viscera cut away from an animal when they set up its skeleton in the museum. It is well to cut away, else we shall not be able to study the frame work of the animal. And without the frame work we shall not have a true picture of the animal's fundamental form and quality. An animal may have much or little flesh, much or little color, be young or old. This much or little is only incidental; but its frame would substantially be the same. We can tell from the bones found in ancient tombs whether the owner was male or female, young or old, and often of what race; but we cannot tell whether he or she was or was not fleshy, handsome or ugly, a king or a queen. All the incidentals are lost; but they can be guessed at.

And so with the New Testamnet, its mysteries are revealed by the scattered thoughts, emblems and pictures left over by the depredators. They are like bones of the skeleton. Comparing these remains to similar ones from other religious records and myths, we can reconstruct the ancient mysteries, like as our zoologists do nowadays, and as they have done from the isolated petrefactions found in the Rocky Mountains, of which famous illustrations can now be seen in the Natural History Museum in Central Park, in New York.

It was Owen who declared that if he had but one bone from an animal, he could tell which animal it was and where the bone belonged. Applying Owen's method, I shall pick up the remains of ancient religious poetry that lies scattered through the pages of the New Testament, and which relates to Jesus, and show what they are, and their important place in the frame work of the story of Jesus. The result will be a reconstruction of a vast lore of occultism, unknown to the Church and otherwise unintelligible to the reader. It shall be seen that the New Testament is really very different from what it is supposed to be, and that its principle of "salvation"

should not be read as the Church does it. The mind of the Master revealed in the New Testament, shall be heard to proclaim itself as Theosophy and not as a cruel theology that condemns. The great issues of life will appear in their true light, and will not be shaded by crude notions. Incidentals will vanish and essentials come forth. The problems of human life will solve themselves in any pure mind which meets them; it shall need no priestcraft for mediating. All pilgrims shall find the peace that transcends the peace the world can give. I shall not claim for myself the honor of proclaiming these results nor shall I claim for myself all the learning that you shall hear in the following chapters. All I shall do is to set before you the results of modern scholarship on all the points that are coming up in the course of these chapters. I shall be a scribe, and no more.

III.

Of what practical use can the teachings about the Christ and the Christ's own teachings be? My answer is: They can be of the most profound use, if properly understood and applied. I shall not advocate any "imitation of Christ," nor the so called "saving faith," nor any other ecclesiastic doctrine or practice; but I shall endeavor to show you "the Mystic Christ" who is the pattern which we may apply to our lives, and whose method is the one worth while. I say method, and mean the way he lived life.

Clearly, Jesu command "follow me" can mean nothing else than to follow his method of life. What was Jesu method? My answer is in one word: ecstasy. Ecstasy is the key to his life. Let me explain, first, what is understood by the Christ life; and next, what is ecstasy—ecstasy in his case. What is the Christ life? First of all, you will note that I speak of Jesus living the Christ life; hence you understand that I make a distinction between him as a man and the ideal which he endeavored to live. He was an individual; the life-ideal he had before him was and is universal.

I will begin with a little archaeology. In Greek we have two words very much alike both in spelling and pronounciation, yet different in signification. The words are Christos and Chrestos. The first signifies anointed, consecrated, set apart for special uses. The term is most used in religious

and temple service. The second word signifies good or gracious. In a spiritual or mystic sense this word is applied to the departed. The dead venerated by the surviving family are called "the blessed," or "the good"; that is, to say "those who are now with the gods," or divine, or in the company of the blessed ones. The word in that use is common in Greek epigraphy, pre-Christian as well as post-Christian. By thus venerating the departed and calling them Chrests the survivors gave them a title distinctive of the divinities ruling the next world. To be or become a Chrest meant then to be or to become divine or godlike. Confusion of language, especially ignorance of Greek, early caused the transference of the title "the good, the gracious," to the Christians, and their proper name, followers of the "anointed," Christ, from a mere proper name came to mean "the Divine"; and, "the anointed" became "the Divine."

In view of this explanation, what is the Christ life? It is the divine life. This is the first explanation of it. Possibly we may not now find it so difficult to understand what the divine life is, at least not formally. If we can conceive what the divine life is, we have gained a point in understanding what the Christ life is. I think we get the noblest conception of the divine life from Cleanthe's hymn.

IV.

No one shall live his or her life in imitation of another. If it were possible to do it, it would be a failure, an absurdity, a spiritual crime. Our life must now be lived on lines indicated by our own law or karma. It must be a continuation of that which we began ages ago and only with such deviations as progress and self-overcomings require. This being so, why should we study other people's lives? Why should we contemplate the life of Jesus? What can we specially learn from his life?

Elsewhere, I have characterized Jesus as the man who constantly lived with the Christ ideal before him; and hence became such a peculiar spiritual man worthy of imitation. I will try to show how the best class of Christians have "imitated" his method; that is to say, how they have lived with the Christ ideal before them and thus become spiritual men. Such spiritual men have been called mystics; and it is to the

mystics and their lives and ideas I would lead your attention. They may help us. The Inner Life of the Christian may be studied in the records left by Christian mystics, both of the church and outside of the church, and in the observations of others not mystics; and finally, in all the New Life manifest in our own day and named variously. Most of that New Life is a development of the Christ principle totally unknown, and would perhaps have been incomprehensible to the Christians of the past. We are in an age which summarizes, not merely continues, but which summarizes all the past and gives glimpses of a new age, the coming of a new world-cycle.

Religion holds (as against naturalism) that God as a personality is surrounded by wonders and signs; all of which evidence that the Deity is not only almighty and the "final will," but also has heart, a heart that feels with the sufferer and has mercy with the errant. In fact, the kernel of all the wonders and signs is of a personal character; it is warning and guiding, uplifting and saving.

These wonders and signs are an offence to naturalistic minds, because they only see and only will realize the trivial and material; to the pious mind, however, these wonders and signs are full of encouragement and divine consolidations and assurances that God is personal and present God, who watches and loves the least one in creation.

It is interesting to turn the foregoing round and begin with the view of the religious person. The religious person has an internal evidence that he as an individual stands in an eternal relation to the deity and that the deity is eternally and vitally concerned with him. I say he has an internal evidence for it; namely, he feels that God moves in him, leads, guides and protects him. This feeling of his in course of time becomes a knowledge, and the wonders and signs that surround him as living teachers and leaders are easily read and obeyed. He puts his life into these and in return receives the eternal life. In all this, the religious person is living just like Jesus did, and, in some sense, can also say, "I and the father are one." But such a union, such a life, that cannot be examined by weights and measures appears an impossibility and a chimera to the naturalistic philosopher. Such experiences are not the common daily and vulgar experiences of the materialic mind; hence they are declared insane and illusory. The

modern naturalistic mind, such as that of William James, when he places himself in an appreciate mood, will explain this life as psychological drunkenness, exactly as in Jerusalem on that memorable day, when Peter stood up explaining that he and the others were not "filled with new wine," when they spoke and were filled with the Holy Ghost (Acts 2).

The difference between the naturalistic and the religious mind is, that the naturalistic mind speaks out of its own ignorance, the religious mind is filled with the Holy Ghost.

By the Human I understand man and our world. I call the Human our ideal and declare that we can have no other ideal. I shall show Jesu life in the life of the Human and try to show how far it may help us to work out our ideal.

Man is called to make his own world and our value is in proportion to the degree which we make this our world. Our world is not made for us; it is a work of art. We create. We are free spirits and not naturalistic elements. Our world is Self, self-poise, character, spiritual beauty, in one word—freedom. Our ideal is Man.

But what is man? Two opinions, in the main, have controlled thought in the past. The one considers man a birth from nature. Nature has in man opened her eyes and attained self-consciousness and freedom. Man, according to this view, has no other god than the god in his own breast. He is his own center and purpose, and his "salvation" is the evolution of a kingdom of reason. The other view holds that man is created in the image of God, or, which is the same, is God manifested in the flesh. His aim and end in life, according to this view, is the development of a Kingdom of God, a Kingdom of Will.

VI.

To Naturalism the Deity is a being without feeling, mind and heart; a being entirely impersonal; a being having to do only with the universal, the all, the necessary, and in no wise concerned with the individual human being. Against that, religion holds that such a view is soul-destructive and a radical error and that, on the contrary, the deity has proved the value of the individual by becoming an individual. Jesus emphasizes the eternal value of this revelation when he said: "I and the Father are one." By that statement he has given an infinite

value to the individual. Religion readily ackowledges that this declaration is not verifiable by scientific means, that it is only a matter for faith, not for intellectual scrutiny, However, for the spiritual mind an understanding is possible in this way: The father is infinite in all-mightiness and will; the son is infinite in submission and obedience. All-mightiness and will are one side, and correspond to the other side of submission and obedience; and, the two are again the two sides of the spirit of love. Thus the spiritual mind understands the mystery, and rests in infinite bliss.

VII.

It becomes necessary to take account of and seriously to consider what the Human (Man) is:

(1) Shall we consider man and human life in the light of the forces that operate in the universe, and consider ourselves merely elements of a universe and no more? That standpoint is Naturalism.

(2) Or shall we consider man as a tool in the hands of powers superior to him and the world he lives in; powers of a distinct nature? This is Supernaturalism.

(3) Or shall we think of man as "the helm" that steers the universe—a view taken by the ancient Greeks? Is he or is he not an independent center? Does life and nature gain in dignity and significance because he lives?

VIII.

Is it "Either-or," or is it "Both-And?" What do you live for? To dissolve personality or to strengthen it and raise it to a higher potential power? For Buddhism or Brahminism, for asceticism or self-assertion, for personality? The story of Jesus the Christ shows that at-one-ed.

MOMENTS WITH FRIENDS

"How can one protect himself against the lies or slander of others?"

By being honest in thought, truthful in speech, and just in action. If a man will think no lie and is truthful in speech, lies or slander cannot prevail against him. In view of the seeming injustice and unmerited slander in the world, this statement would not appear to be borne out by facts. Yet, it is true. No one wishes to be slandered; no one wishes to be lied about; but the majority of people do lie about and slander others. Perhaps the lie is only a little one, a "white lie"; perhaps the slander is only done in the way of gossip, to make conversation. Nevertheless, a lie is a lie, however it may be colored or called. The fact is, it is difficult to find any one who thinks honestly, speaks truthfully and acts justly. One may admit this statement to be generally true of others, but he is likely to deny it if it is applied to him. His denial, however, proves the statement true in his case, and he is his own victim. The universal habit of crying out against lies and denouncing slander in general, but not decreasing our contributions to the supply, causes and keeps so large a variety and stock of the commodity in active circulation, and causes those who have to do with the supply to be so susceptible to or injured by lies and slander.

A lie is in the moral world what murder is in the physical world. The one who tries to murder would kill the physical body. The one who lies about another injures or attempts to destroy the character of that other. If the would-be murderer can find no entrance for his weapon in his intended victim's physical body, he will not succeed in his attempt at murder, and it is likely that when caught he will suffer the penalty of his act. To prevent the entrance into his body of the murderer's weapon, the intended victim must have protected himself by a coat of armor or some thing which resists the attack. The murderer in the moral world uses a lie, falsehood, slander, as his weapons. With these he attacks the character of his intended victim. To protect himself against the murderer's weapons, the intended victim must have armor about him. Honesty in thought, truthfulness in speech, and justice in act, will build about him an armor invulnerable to attacks. This armor is not seen, but neither is a lie or slander seen, nor is character seen. Though not seen, these things are more real than is a pistol, a knife, or armor of steel. A lie or slander cannot affect the character of one who is guarded by honesty and truthfulness, because truthfulness and honesty are permanent virtues; lies and slander are their opposites, and are vices which are impermanent. A lie cannot prevail against a truth. Slander cannot prevail against honesty. But if instead of being honest in his thought a man thinks lies and speaks falsely, his thinking and speech make his character vulnerable and negative to the positive lies or slander aimed at him. If, however, his character is protected by an armor made of his honesty in thought and truthfulness in speech, then the weapons aimed at him will recoil on the one who hurled them and who will himself suffer the consequences of his own act. Such is the law in the moral world. He who injures another's character by lies and slander will in turn suffer from the falsehoods of others, though the penalty may be deferred. It is better for one's murderous intentions toward another to at once recoil on him and from the armor of honesty and

truthfulness of his intended victim, because he is more likely to see and will the sooner see the futility of wrong thought and action, and will the sooner learn not to lie, not to do wrong, because he cannot do wrong without injury to himself. After he has learned that he must not do wrong if he would avoid the penalty of wrong, he will soon learn to do right because it is right and best.

Little "white lies" and idle slander are not the little harmless things which they appear to be to unseeing eyes. They are the seeds of murders and other crimes, though much time may intervene between the planting of the seeds and the reaping of the fruit.

When one tells a lie which is undetected, he is sure to tell another, and another, until he is found out; and he becomes a hardened liar, confirmed in the habit. When one lies, he invariably tells another lie to hide his first, and a third to hide the two, and so on until his lies contradict each other and stand out as strong witnesses against him. The more successful he at first is in adding to the number of his lies, the more overwhelmed and crushed will he be when these children of his thought are summoned to bear witness against him. One who protects himself by honesty, truthfulness, justice, in his thought and speech and action, will not merely protect himself from attacks of falsehood and slander; he will teach how not to attack him those who would attack him and how they protect themselves by having an invisible though invulnerable armor. He will be a true philanthropist because of the moral strength which others have been stimulated to develop. He will be a true reformer, by the establishment of honesty, truthfulness and justice in thought and speech. So with the ceasing crime, houses of correction will be done away with and prisons abolished, and with active minds, man will have happiness and will perceive what freedom is.

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THE WORD

A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

THE
WORD

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LIVING FOREVER

MEDITATION

(*Concluded from Page* 5)

IN the organization called man, there is the germ of all of which it is possible for him to know or to become in any of the worlds manifested or unmanifested or in the cosmos as a whole. In this system of meditation it is not necessary that man should center his thought on any place or point in space outside his own organization in order to know anything in any of the worlds. Each of his bodies or principles is as a magic mirror into which he looks when he wills to know that which has happened or may happen and to know what is or what may be in the world of which that body or principle is the mirror.

The mind as a whole is one. It manifests in the four worlds in seven aspects as faculties in descending and ascending order of development. In the highest or spiritual world, the mind manifests the light and I-am faculty. In the next lower world, the mental world, it manifests the time faculty and the motive faculty. In the still lower world, the psychic world, the mind manifests the image faculty and the dark faculty. In the lowest of the four worlds, the physical world, the mind manifests the focus faculty. The terms high or low are not to be understood literally, as to place or position, but rather as to degree or state.

The light faculty is the source of enlightment on all subjects or things. From the I-am faculty comes identity and the knowledge of selfhood.

From the time faculty comes growth and change. In the motive faculty is judgment and choice, of direction or of right or wrong.

In the image faculty is the power of proportion, to give color and line. The dark faculty gives resistence and brings darkness; it developes strength and produces doubt.

The focus faculty separates, searches, balances and adjusts. These faculties of the mind and their interrelations were described in The Word, Vol. XI., Nos. 4-5, "Adepts Masters and Mahatmas."

Not all of the faculties of the mind are incarnate. Only one of the faculties is in the physical body of man. The faculties of the mind which are not in the physical body act on that which is and that one acts for and is the representative of the other six. That faculty which is in and through the body is the focus faculty. It is man's mind, his thinking principle.

To meditate intelligently man must find and realize this mind or faculty, the thinking principle, himself, in the body. He is the conscious light within the body. When man does perceive and realize himself in the body, he will know he is the conscious light within.

One faculty of the mind does not usually act without affecting or calling upon the other faculties. Each faculty of the mind has its special function in relation to the whole; the other faculties are induced or called upon through its subordinate functions, which are representative of them. Whenever man engages in what he calls thinking, it is his focus faculty, thinking principle, mind in the body, which he is trying to bring to bear on the subject or thing of which he thinks. But he will not arrive at a solution until he has it in focus, at which time the light faculty gives light on the subject and at that moment he says, "I see," "I have it," "I know." The focus faculty or thinking principle is turned toward everything or subject which attracts man's attention, but he is not enlightened until the light faculty acts in conjunction with his focus faculty or thinking principle. But of all of the things on which he has been enlightened man is not yet enlightened on his question: "Who am I?" When he is able to bring his thinking principle to bear and into proper focus on

his question, "What am I?" or "Who am I?" the light faculty will act on the focus faculty, the I-am faculty will give identity to the light, and the focus faculty or thinking principle will know I am I, which is then the Self Conscious Light. When this is realized by man, he will be able to think and will need little instruction in how to meditate. He will find the way.

What is called thinking is not meditating. What is called thinking is the fitful, jerky, uncertain effort of the mind to turn and focus its light on the thing it wills to see. This is like the efforts of a near-sighted man with St. Vitus's dance trying to follow a blind trail through the woods on a dark night, with the aid of a revolving flashlight.

Thinking is the steady holding of the mind's light on a subject. Meditating is the holding of a subject in the mind's light until the purpose for which this is done is accomplished.

The mind in the body, is like a monkey in a cage. It jumps nimbly about, but though it appears to be interested in everything and to examine things minutely, it has little purpose in its jumpings, and it does not understand anything on which it lights. Man, the conscious light in the body, should contemplate that light as different from that in which it is. This will help him to study himself and to be more orderly and consecutive in his thinking. As the mind becomes steadier, more orderly and less liable to fly about, it will be better able to examine itself and to turn toward its source.

At present the incarnate mind is unable to steady itself in any one of its centers in the body. Exterior conditions and influences act on the appetites, passions and instincts in the body. These act on the mind's centers in the body and demand the mind to answer to their wants. So the mind flits about and is distributed through the body, answering to the calls and often identifying itself with the sensations or the emotions of the body. At present the mind throws off and wastes much of its light through the body. It allows its light to play through and be dissipated by the senses, which are the natural avenues of escape. The thinking outwardly is the passage of the mind's light out of the body. As the mind continues to send out its light into the world, it is being constantly depleted and will be unable to localize or distinguish itself from the senses.

To find itself, the mind must not dissipate its light; it must conserve its light. To conserve its light it must not allow the

light to run through the senses. To prevent his light from running through the senses, man should not attempt to shut off or cut off the senses, as has been advised in some systems of teaching; he should prevent his light from going out through the senses by centering it within. The light is centered within by thinking of himself within.

When what is called thinking is concerned with a subject or thing in or of the world and outside of the body, such thinking is the passage of man's light through his senses; and, it will create and manifest that subject, or will preserve that thing in the world. When the thinking is concerned with a subject which must be considered interiorly, such as, "what is the conscious light within?" the senses do not have to be closed. They are closed, because the thinking principle is directed to an interior subject. When the mind holds a subject within and examines it in its own light, it increases in strength and power. With each such effort the mind becomes stronger and its light clearer.

Each of the worlds will be discovered and explored in meditation as the mind increases in strength. But it must be understood that each of the worlds must be discovered and explored within the mind, within the organization of man. In order to gain strength and confidence, it is best for a man to begin with the lowest world in which he is, the physical world, and to conduct his meditations from the physical to the other worlds. When man discovers himself as a conscious light in the body, he can meditate on the physical body in his light and learn the world as a whole and in its minute parts.

The mind is seated in the inner brain at the pituitary body and pineal gland, and extends as a thread of light by way of the nates, testes, arbor vitæ, medulla oblongata, through the spinal column by way of the spinal cord and terminal filament, to the coccygeal gland at the extreme end of the spine. That is to say, there should be a thread of light from the head to the end of the spine; and that thread of light should be the path along which messengers as angels of light should ascend and descend to receive and execute the laws issued from the center of light in the head, the god in the body. But seldom is that path ever opened in a human body. It is almost invariably closed; and the messengers of the body do not travel in that path, as angels of light; they travel outside the path, and communicate and receive messages along the nerve currents —as lurid flashes of sensation, or nervous shocks.

The mind does not see, but the sense of sight reaches out through the eye and the light of the mind follows it, and objects of the world are reflected back to its center. There the mind translates them as impressions, and the impressions are given certain values. Sounds pour into the ear and on to the auditory center, taste and smell travel along their nerves, and, with touch or feeling, all reach into the inner brain and there act as ambassadors from their particular kingdoms of sense. They ask honor or demand service at the center of light, according as the mind understands and has power to control or is deluded and overcome by them. Accompanying these sensations, the desires or emotions which they produce are refused or given audience in the heart. There usually is determined whether the demands of sense are honored or obeyed by the light in the brain. Seldom are they directed or suppressed; the demands of sense are usually honored and obeyed, and the force of the desires or emotions rise up into the cerebellum and thence into the cerebrum, along the convolutions of which the force is fashioned, given impetus by the mind's light, and is sent out from the forehead as by a tongue of flame. This is called a thought and is a tribute from the mind to the physical world of sense. But it is not a thought which is a self-living thought, such as thoughts which move and rule the world. The thoughts so created are of four natures, corresponding to the four worlds, the physical, psychic, mental and spiritual, and are related to and act on the corresponding parts of man's body: the part of sex, the navel and solar plexus, the breasts, and the head. In their regular cycles they surround man and produce his periods of sensuality, of exhilaration and depression, of sentiments or emotions, of ambitions or aspirations. When one attempts to meditate, these influences of his own creation, as well as other's influences, crowd around him and interrupt or interfere with his efforts at meditation.

As man or the conscious light becomes steadier and is being centered in the body, its radiance through and around the body attracts stray creatures of the dark and inimical things, as well as those to which it has given being. These creatures of the dark, like pests and wild birds of the night, try to rush into the light, or like beasts of prey attracted by the light, prowl about to see what damage they can do. It is proper that the one who tries to meditate should know of these things with which he has to contend. But he

should not be alarmed by or have fear of them. He must know of them, that he may treat them as they should be treated. Let him be thoroughly convinced that no extraneous influences can harm him if he will have no fear of them. By having fear of them he gives them power to disturb him.

In the beginning of his efforts to meditate, the meditator can learn how to and keep out these influences. As he grows stronger in light and has learned how to meditate, he must in this system of meditation redeem and transform all things of his creation and for which he is responsible. As he progresses he will do this as naturally as a true father will train and educate his children.

Here must be explained the difference between this system of meditation, which is of the mind, and systems which are of the senses. In this system the purpose is to train and develop the faculties of the mind, and to perfect them as one, and to do this without depending on the senses or on any physical practice. It is not a physical nor psychic work; it is strictly a mental and spiritual work. Systems of the senses also claim to suppress the senses, to deal with the mind, to overcome and control the mind, and to attain union with God. It is sometimes difficult to see what in those systems is meant by "mind," by "God," what it is that attains union with God, apart and as distinct from sensuous perceptions. Usually they try to control the mind by means of the senses and by certain physical practices.

All systems must be judged by their declarations of objects or principles, their work and methods, and the instruments employed. If the system is of the mind, what is said can be understood by the mind and will not need to be interpreted by the senses, though interpretations for the senses may follow; and the work advised, will be for and by the mind, and will need no psychic or physical practices, though psychic control and physical actions and results will follow. If the system is of the senses, what is said may be about or have to do with the mind, but it will be in terms of sense and interpreted by the senses; and the work advised will be with the mind, but carried on by the senses and will require no mental development independent of the senses, though mental development will follow as the result of control of mind by means of the senses.

In the system of the mind, the mind will know things independently of the senses and become freed from and inde-

pendent of them, and will guide and control the senses. In a system of the senses, the mind will be trained to understand things in terms of the senses and will be linked with and made to serve them, though it may be taught to believe its development is spiritual and not of the physical because it may act in the psychic senses and in the psychic world and believe itself independent of the physical body.

It is easy to be deceived by systems of the senses claiming to be of the mind, and for teachers of such systems to be themselves deceived, when those systems say so much about the mind, and because the practices advised appear to be for the training and development of the mind. When a teacher or a system advises to begin with any physical practice, or any practice of sense development, that teacher or system is not of the mind.

Much has been taught about the control and development of the mind by controlling the breath. It is easy to be mistaken by this teaching because of the subtle connection existing between the physical breath and the mind. Certain physical breathings, as well as the suspension of physical breathing, do affect the mind and produce mental results. Sometimes teachers do not understand a system which they attempt to teach. In such cases they may say that it is of the mind, but they invariably represent it according to the senses. One who does this will not know what true meditation is.

One of the popular teachings called meditation is by regulation or suppression of the breath. It is said that by inhaling for a number of counts, holding the breath for a number of counts, exhaling for a number of counts, then inhaling again, and so continuing, at regular times of day or night together with other observances, that by these practices the functions of the mind will be suppressed, thoughts will stop, the mind will stop thinking, the self will become known and enlightenment on all subjects will follow. Those who are not in sympathy, who have not experimented with or been observant of such teachings, should not ridicule or make light of them. What is claimed is believed by practitioners, and results may follow which they think sufficient to warrant them in their claims. Those who are persistent and assiduous in the practice do get results.

The conscious light, the incarnate mind, focuses itself by means of breath. Those who earnestly practice their "regula-

tion" or "suppression of the breath," come eventually to find the mind's light reflected by a body of their inner senses. This they often mistake for what they speak of as the "self." They cannot know the mind itself while they count or think of their breath. The counting unsteadies the mind, or the physical breath relates the mind to or diffuses it through the physical body. To bring the breath to a mutual point between its coming and going, where there is a true balance, the mind or thinking principle should not be turned or focussed on breathing. It should be turned on itself toward the conscious light and on the question of its identity. When the thinking principle or focus faculty is trained on the question of the identity of its light, the focus faculty brings into balance the I-am faculty with the light faculty through the representatives of them in itself. When this is done, breathing stops. But in doing it the mind has not been concerned with breathing. If at this time the mind thinks of its breathing, by so thinking it throws itself out of focus from the light faculty and I-am faculty, and is centered on the physical breath. If the mind is centered on the physical breath and finally does throw the physical breath into balance, this balance of the breath, or rather suspension of breathing, as is the case with successful practitioners of suppression of the breath, in that moment is reflected the light of the mind. The functions of the mind appear or seem to stop. The uninformed mind then believes that what it sees is itself. This is not so. It sees only its reflection in the senses, the inner senses. It becomes enamored with the reflection of itself in the senses. It may continue to yearn for knowledge and freedom, but it will not attain to knowledge or have freedom.

With a view of living forever, let the one who enters in this system of meditation begin his efforts in the physical degree. But let it be understood that in the physical degree there shall be no physical exercises, such as gazing at objects, chanting of sounds, burning of incense, breathings, or postures. The physical degree consists in learning to train the focus faculty of the mind as the conscious light in the body, and to hold in its light the subject of the physical body, what it is as a whole, its functions and its parts. In speaking of the mind as the light in the body, it is of course to be understood that the light is not seen by the physical eyes or inner sense of sight, but it is a light perceived by the mind, and that is conscious.

The mind will learn how to meditate by first learning how to think. When the mind learns how to think it can engage in meditation. Thinking is not a straining of muscle and nerve and an increased blood supply in the brain. This straining is an alternate cramping or swelling of the brain, which prevents the mind from holding its light steadily on a subject. Thinking is the turning and steady holding of the mind's light on a subject and the steady mental gazing in the light until that which is desired is clearly seen and known. The mind's light may be likened to a searchlight in the dark. Only that is seen on which the light is turned. As the mind finds the particular subject of which it is in search, the light is focussed and held on that subject or thing until all about that subject or thing is revealed or known. So that thinking is not a hard, a laborious or violent struggle with the brain, in an effort to force the brain to reveal what one wishes to know. Thinking is rather an easy resting of the mind's eye on that on which its light is turned, and the certain confidence in its power to see. It may take a long time to learn thus to think, but the results are sure. The end of thinking is knowledge of the subject of the thinking.

After learning how to train the mind's light on a subject with the resultant knowledge, the mind may begin its meditation. In meditation the mind's light is not turned on a subject. The subject is summoned within the mind's light. There it rests as a question. Nothing is added to it, nothing is taken from it. It becomes quickened in the light where it remains until its time is complete, and then out of itself it evolves its true answer to the light. In this way the physical body and through it the physical world are summoned as subjects in the mind's light, and there held until known.

It is necessary for one to understand how to prevent the inimical or disturbing influences before mentioned from interfering with his thinking. A physical example can be taken which will illustrate. A mosquito is to the body what a disturbing or inimical influence may be to the mind. A mosquito is known to be a pest, though its minute proportions give it an appearance of harmlessness. Magnify it to the size of an elephant and give it transparency; it becomes a hideous monster, of malignity and terror. Instead of seeming like a careless little thing of the air, chancing to light on some part of the body where it plays without purpose on the skin, it will be

seen to be a huge beast of persistent purpose, which pursues and clutches its victim, bores into and sinks its shaft into a part selected, sucks the blood into its blood tank, and from its venom sack pumps poison back into its victim's veins. If the one on whom a mosquito lights holds his breath, the mosquito cannot find entrance for its proboscis into the skin. The skin is pierced by a mosquito while that person breathes. If one holds his breath while a mosquito is sucking blood from his hand, its proboscis is imprisoned in the flesh from which the mosquito cannot pull it out. The mosquito may be turned about on its captor's hand; it cannot escape while the breath is held. But with the flow of breath it can withdraw. Breathing keeps the skin open. When breathing stops the skin is closed and will then prevent the mosquito from coming in and going out.

Breathing has a somewhat similar effect on the mind, in allowing influences to enter. But it is as ill-advised for one to try to keep influences out of the mind by the suspension of his breath, as it would be to stop his breath to prevent mosquitos from entering his skin. One should keep extraneous influences from his mind by the strength and steadiness of the mind's light. Like the dilation and contraction of a searchlight, the light of one who is trying to think, expands and contracts, in its effort to bring into focus and to focus its entire light on the subject it would know. Influences rush in to the light during its expansions and contractions. The light continues to expand and contract because the mental gaze unsteadies the focus as it turns toward the influence. Knowing this, the thinker should gaze steadily on the subject on which his light is turned, without heeding the disturbance in the light caused by their efforts to rush in. Influences are kept out of the light by refusing to take the mental gaze from the subject on which the light is turned, and by the mental attitude of confidence that no outside influence shall intrude. By refusing to heed or look at anything other than the subject in question, influences are prevented from entering. Like the skin when breathing stops, the mind's light becomes impenetrable. No influence can come in, nothing can go out; its full force is focussed on the subject, and the subject reveals itself and is known.

Most persons who try are usually prevented from thinking by the disturbing influences and mental pests which dis-

turb and vitiate their mind's light. By turning the mental gaze to the intruder it is kept out of focus from its subject, and the pest pollutes the light. The thinker often tries to oust the intruder, but does not know how; and, even if it is chased, like the mosquito from its prey, it is not before it has left corruption in its place.

Not always must influences be kept out. There will come the time in one of the degrees of meditation when the evil influences of one's creation are admitted or summoned into the light, where they will be tried, judged and transformed by the light. This should not be done until the aspirant knows how to think; not until he can focus his mind's light on a subject where he wills.

Many years will have been taken up by the aspirant for living forever, in learning how to think. His efforts have been mental, but they have produced very practical results in his physical body and in his psychic nature. The unruliness of these have made his efforts difficult. But each mental determination has produced its corresponding effect in his psychic nature and in his physical body. Though he may not readily see differences in physical structure, and though his desires are strong and unruly, still, the fact that he can turn and hold his mind's light on a subject at will, proves that he is bringing them under control. Of this he has assurance. He is ready to begin to bring about by meditation the cellular changes in his physical structure, the transmutation of the physical generative seed into the psychic germ and the physiological changes, the transmutation of the psychic germ and its raising into the life body, all necessary to living forever, as heretofore described in preceding numbers.

In the physical degree of meditation, the subjects for meditation are as seeds taken into the mind's light, there to be quickened, developed and dealt with according to the knowledge which is the result of the meditation.

By holding in the mind the subject of the fecundation of the ovum and its development, it is known how the world is created and how the body is built. The subject of food in meditation will make known how the body is nourished, maintained and changed in its constituent parts, and what food is best suited in the purpose of living forever.

When the body as a whole and its organs and individual parts are known in meditation, and through them the bodies in

space and their uses in the economy of nature is known, the psychic degree of meditation will begin. The psychic degree of meditation will make known the nature of desire, how it acts on and changes the physical structure; how it draws on the physical, how the generative seed is transmuted into the psychic germ, how the psychic body may be conceived and developed, and the power of desire over thought.

When desire is known, in its workings through the psychic nature and its correspondent forces and elements and animals active in the world, the mental degree of meditation will begin. In the mental degree is known what life is, how it enters into the formation of bodies, how it is directed by thought, what thought is, its relation to desire and its effect on the physical body, how thought brings about changes in the psychic and in the physical worlds, how thought raises the psychic germs into life and the mental world.

As these subjects are known in meditation they bring about the corresponding effects in the physical body, change the psychic nature, produce the different changes and the raising of the desires and substitution of the physical particles of the physical cells by the form body of the physical, as described in previous articles; and, finally, a life body is raised to perfection, with which the mind unites and lives forever.

THE END.

TO BEAUTY.

By J. HOWLAND

When the east burns red, in the dawn-light
  And the winds that herald the morn
Blow in from the misty Atlantic
  With word that the day is born,
I see your face in the cloud-wreaths
  That trail their radiant way
Across the waiting heavens,
  To welcome the coming day.

The rainbow's promise holds you,
  You gleam in the morning dew,
And the music of waters falling
  Comes singing to me, of you.
You live in the flower's chalice
  But when I would hold you fast
And drink deep of beauty's nectar
  Lo! the spirit divine has passed.

Where the Nautilus trims her pearly sail,
  To win the favoring breeze,
I catch the light of your taper bright
  When the moonlight sleeps on the seas.
I watch your shadow, at sunset,
  Stand at the gate of the sun;
Ever I find the print of your feet,
  But you, I have never won.

In the shades of night, when my spirit
  Escapes from the prison bars
I have rivetted through the ages,
  And bathes in the light of the stars;
Always in dreams you are near me,
  When the long day's work is done,
And once an angel whispered,
  That beauty and truth are one.

Perhaps in some far hereafter
  When Desire's wheel is still
And every lagging brother
  Has learned the Creator's will,
I shall sink in an ocean of beauty,
  When my spirit from earth is free,
All unafraid, as a sunbeam sinks
  Into the heart of the sea.

THE MAGICAL POWERS OF THE SOUL.

By Eduard Herrmann.

I AM no pessimist; I believe in Evolution and in the final victory of good over evil, but there are times when my heart is deeply depressed, when doubt slowly creeps over it and tries to imprint in fearful letters Dante's terrible words: "Lasciate ogni speranza, voi quentrate!" "Leave all hope behind, ye who enter"—this world of ours. Those feelings are the reflection of materialistic teachings, which have already penetrated so deep into our social and moral life, that everybody is more or less affected by them. They say that in Germany no book is read more among the working classes, than "Force and Matter"—which shows that those classes are fairly permeated with materialism. I cannot say what the working class of this country reads, but it must be the same book from which the higher or better, the richer class, draws its inspiration—for all have the same great desire for money, for pleasure, for sensual delights, and very few care for morality. Selfishness in all its forms, from the most stupid beginning to the most terrible ending, makes itself felt everywhere, in the city and in the country, among the rich and poor, the old and young, producing general distrust among citizens and nations, dishonesty, vice and crime. Is not this proof enough that we are becoming more and more materialistic? Now why should materialism have such a degrading influence on morals? Simply because it denies the immortality of the human soul.

What reason should man have to live a noble and unselfish life if, he knows that he is condemned to absolute extinction when death ends his earthly career? The materialistic philosophy itself recognizes this danger, wherefore it teaches that nature does not care for the individual, but only for the species. The human species shall, in the course of millions of years, reach such a point in its evolution, that this period could rightly be given the name of the golden age. But this is an empty consolation, since we know that there must come a period when our planet is doomed to destruction, and that would then be the end of humanity; which means that all our struggles, all our sufferings, would in the end be perfectly useless. The life of the species as well as that of the individual is absolutely purposeless if it is finally doomed to destruction,

and consequently the whole creation must be without any design. We are products of chance, born to suffer and to die for no sane purpose, and those philosphers are right who advise the denial to the will to live, in order to escape from this chaos of misery. But since there are very few whose will to die is stronger than the will to live, the bulk of humanity prefers to intoxicate themselves with the pleasures of life to the very end, regardless of the well-being of their fellow creatures. This is the philosophy of despair which is preached and practiced everywhere and the result can only be a humanity without morals.

Morality is an ideal or spiritual conception; it has nothing to do with matter; and if man were not a spiritual being he could not even conceive the idea of morality. The materialist who denies this is not a logical thinker. But a spiritual being is also an immortal being. This has been taught by every true religion, and we have to give credit to all of them—for the teaching of immortality is the most important of all teachings. It is the salvation of humanity, while materialism is the cause of its perdition. Now if the different religions preach the truth, why is it that they lose more and more influence over modern humanity? for it cannot be denied that the once mighty power of the church is waning. The reason for this is that she still declares all her dogmas to be revelations which simply have to be believed. There was a time when this declaration was quietly accepted by everybody; a little later some few thinkers doubted it—they were harshly dealt with by the powerful church, but in vain; individuals of humanity began to think for themselves, until in the present century it is well nigh impossible to command a man to believe what another wants him to believe. We do not want to simply believe without understanding; we want to know. Belief is only a preparatory state of mind for the knowledge which we expect to get out of our belief. It is true that a man without any belief in the possibilities of immortality is in a more dangerous position than one who believes blindly in it; but for all that, it is a sign of progress if humanity has the desire to mount from belief to knowledge, and it is a great gain for me if I *know* a thing to be true, instead of believing it because another one says so.

Just now we are in that dangerous period of transition, where the masses have lost their belief in the dogma of immor-

tality; this is the principal reason for the low standard of our morality. Optimists who live in well-to-do circumstances may deny this statement; but let us have another revolution like that one of France in 1789, and you will see that the masses are in the same barbaric state in which they were one hundred years ago.

Our morality is a delusion kept up by civil law, and not by the inner feeling of responsibility. The educated class leads a moral life as long as it fears the law. Let those two bulwarks of civilization fall and the moral feeling will altogether disappear, just as the belief in immortality has disappeared. In this belief alone can true morality take root and grow. But how can the people at large get back this lost belief, while, on one hand, official science denies it, and on the other, the church gives proofs but insists on the dogma of revelation, which every thinker must reject? Theosophy has one thing in common with all the great religions of the world: it emphatically asserts the immortality of the human soul. But Theosophy does not claim to have received this teaching through revelation, nor does it insist on believing it without careful examination. This is shown by the statement which the founders of the Society embodied in its third object: "To investigate unexplained laws of nature and the divine powers latent in man"—for if man has a soul, then that soul must have powers; and it is clear that the soul is superior to the body. But if it could be proven that the divine powers manifest themselves independently of the physical body, then we would be justified in attributing to them an independent transcendental life, and the soul would be what the greatest thinkers always taught and what the majoriy of human beings instinctively believe; it would be immortal. To find out the truth in regard to immortality must always be the highest endeavour of man, for immortality comprises his physical, moral and spiritual well-being; nothing else will enable him to solve the riddle of his own existence, of his planet, and, finally, of the whole creation. If science should ever be able to prove that not only the cell is immortal (Weissmann), but also that which stands behind the cell and governs and directs its activities, namely, the soul, that would be the climax of its achievements; from that day the new moral, social and spiritual evolution would begin.

Now let us see how far science has progressed in this

admirable attempt. That German philosopher, Immanuel Kant, was one of the greatest thinkers that ever lived; this is what he says about the soul:

"Life consists in the interrelation between soul and body; the beginning of life is the beginning of the interrelation, the end of life is the end of the interrelation. Birth is the beginning, death is the end of the interrelation. The duration of the interrelation is the life. The beginning of life is the birth; but this is not the beginning of the soul, but of the man. The end of life is the death; but this is not the end of the life of the soul, but of man. Birth, life and death are therefore only conditions of the soul. . . . Consequently the substance remains when the body perishes, therefore the substance must have existed before the body began. . . . The life of man is twofold; the animal and the spiritual life. The animal life is the life of man, as man; the body is necessary that man may live. The other life is the spiritual life, when the soul has to continue the act of living, independent of the body."[1]

This is clearly the teaching of the soul's pre-existence and immortality, as well as of the duality of man. Kant explains duality more distinctly in another remarkable passage: "I confess that I am much inclined to assert the existence of immaterial beings in the world and to place my soul into this class of beings. The human soul ought to be considered as being, in this life already, connected with two worlds at the same time; but being in a physical body, she can be clearly sensible of the material world only. . . . It is therefore one and the same subject which is a member of the visible as well as of the invisible world, but not the same person, because the ideas of the one world are not the same as those of the other world, and consequently that which I think as spirit cannot be recognized by one as man and contrariwise."[2]

As is seen from this statement, Kant teaches that the soul must not be looked for in the phenomena of consciousness, but in that which lies behind our physical conscious state, or what Schopenhauer and Hartman call "the Unconscious," and Herbert Spencer, "the Unknowable." Kant teaches furthermore that man is a dual being in one; namely, the transcendental, imperishable Subject, and the physical man. He also teaches pre-existence and immortality.

[1] Kant's Lectures on Psychology, p. 75, 76, 79.
[2] Kant: Dreams of a Ghostseer, p. 14, 20.

Now the psychologists, after Kant, made the formidable mistake to search only into the one person of our being which commences with the birth and ends in death; and that is why we have the teaching of materialism. The brain is not the cause, but the organ for thinking; it is the soul which thinks through the brain, just as the brain sees through the eye. The soul has the organising faculty and our whole body is her organ, built up, controlled and used by the soul. In order to sustain this statement we will have to prove that man is a metaphysical Individuality, or as Kant says, a transcendental Subject,[3] which is, to a certain degree, independent of the physical person, even during the life of the man. This metaphysical Individuality is what we call the soul and lies in the Unconscious, but is not unconscious. Remember that it is always this transcendental Subject which is meant, when we use the somewhat vague expression of soul.

Now it has been discovered that the soul possesses an intelligence of its own, "an intelligence which emerges in clearness and power just in proportion to the cessation of the organic functions with which the consciousness of waking life is associated," as C. C. Massey puts it; but this superior intelligence is not the only characteristic of the soul, she also possesses the organizing and thinking faculties which we may discover in all the work of nature. It has been shown by Kapp and Leising[4] that our technical discoveries are unconscious imitations of the organic constructions of nature, and that Euclid's "golden section" is to be found in the works of nature as well as in those of man. This proves that in man, as in the whole creation, is working the same mysterious, intelligent and organizing principle, which we call the Unconscious, as long as it works in secret, and the Soul, when we become conscious of its activity. All truly creative artists draw from the "Unconscious" when they produce a masterwork. Goethe, for instance, says that some of his finest poems were written when he was in a half unconscious state, and the typical figures of Schiller's and Shakespeare's plays, like the mystic beauty of Raphael's Madonna, are by no means conscious imitations but real creations of the organizing soul. Here, as in all the works of genius,

[3]Kant: Critic of Pure Reason. 296.
[4]Kapp: Philosophie der Technik. Leising: Neue Lehre der Proportiourn des Korpero.

do we find indications of the magical powers which are usually hidden in the transcendental subject of man. These powers are so astounding, that common man sees a higher, an almost divine, being in a genius; while other men, like Lombroso and Nordau, declare him somewhat insane. What then shall we think of human beings who bring to light still more mysterious and truly magical powers, as we shall see later on?

Kant says:[5] "The true reason why we cannot prove the future existence of the soul, by means of the observations and experiences of the human mind, is: because all these experiences and observations are made in connection with the body. Consequently these experiences cannot prove what we could be without the body."

Now the materialists consider only those experiences which we make through the physical senses, although they well know that we only become conscious of such impressions as have a stimulating force, all the innumerable other ones we receive unconsciously and retain them in the soul until the threshold of consciousness is shifted, as in sleep, trance or somnambulism, when they may come to light. Aristotle says that we have to discover whether the soul has all her states in common with the body, or whether she has some peculiar states of her own. . . . If this should be the case, then the soul would be separable from the body, otherwise not.[6]

The new psychology has undoubtedly found what Aristotle demands in order to establish the fact of the separability of the soul from the body. It has done what Kant suggested, namely, to search the soul, not in our physical consciousness but in that other region which is hidden for us in our waking condition, but which partly manifests itself when the bodily senses are asleep. There we find the occult phenomena which are activities, belonging to the soul only.

"They, as a rule, happen only under conditions of sensual unconsciousness and are the results of forces and faculties which are latent in the normal condition and have no connection with the body;"[7] in short, these forces and faculties belong to "the Unconscious," so called, which, however, has been found to possess consciousness and remembrance, the two elements necessary for the conception of personality. Man

[5]Kant: Lectures on Psychology.
[6]Aristotle: de anima c. I.
[7]Du Prel: Das Ratsel des Menschen.

is therefore a transcendental and a physical personality at the same time, a double being in the sense of Kant, one half of which belongs to the spiritual, the other to the physical world. The physical person has the powers and faculties which we all use daily, while the transcendental person, the soul, possesses those which are called magical, because they are strange and incomprehensible, and seem contrary to the known laws of the physical world. Aristotle is not the only thinker who says that the separability of the soul from the body depends on states and faculties peculiar to her alone. All those who have studied Somnambulism earnestly, come to the same conclusion; thus Deleuze says: "The phenomena of Somnambulism teach the existence of an inner and of an outer man in one and the same Individual; they furnish the best proof for the immortality of the soul and the best answer to the denial of it, and they establish beyond a doubt that old truth which says that man is an intelligence served by organs of sense."[8]

Du Prel says that the solution of the greatest riddle of nature—man—has not yet been found, "because Man has been almost exclusively studied in his normal condition, but not subjected to experiment by the alteration of circumstances."[9] This alteration of circumstances, which he thinks so important, consists in the shifting of the threshold of sensibility, which occurs in sleep and somnambulism. In his opinion, somnambulism is the key which eventually will unlock the door that can lead us to an understanding of the mystery of man. I think it necessary to give his explanation of somnambulism, after which a study of the magical powers of the human soul as manifested in that condition will become easier and more interesting.

The normal threshold of sensibility is the degree in which we become susceptible to outside influences, while awake; if this threshold of sensibility can be so displayed that natural influences may be felt which ordinarily do not come to our consciousness, then abnormal psychical activities must be the result, because all the physical movements of nature are converted into psychical feelings and activities. Now sleep brings this about; it displaces the threshold of sensibility so that we become unconscious of what happens around us; in this condition the soul is enabled to receive impressions which,

[8] Deleuze: Animal magnetism, 97.
[9] Du Prel: Philosophy of Mysticism, p. 144.

in the waking state, are below the threshold of sensibility, the latter is therefore displaced and becomes more so the deeper sleep is. But since we lose all memory in deep sleep it would be absolutely impossible to know anything of what is going on in the soul while this deep sleep lasts, were it not for somnambulism. "This condition, the clear inner waking of the deep magnetic sleep, is the natural foundation for the experimental psychology of the future. It therefore deserves to be studied with much greater zeal than heretofore. . . . The psychical faculties of man which come into play in somnambulism are simply reactions upon such natural influences as do not cross the threshold of sensibility of the normal man. Therefore somnambulism induces susceptibility to finer influences than are received by the senses of the waking person. Now, as the senses in waking evoke faculties the more remarkable, the finer the senses are organized, so must the sense educed in somnambulism, receiving influences too fine for the day-senses, release faculties superior to those of the waking man."[10]

This is indeed the case, and many a physician who has studied somnambulism holds it to be a higher state or condition than that of waking life, which however is not true, since it requires a passive state which, in induced somnambulism, brings the sleeper in such dependence of the magnetizer that a self-conscious will can seldom assert itself. But it is true that the faculties which somnambulism reveals, are far superior to those we use in the waking condition.

Somnambulism is exalted sleep; we know two kinds of it; natural and artificial somnambulism. The first one is, as the name suggests, induced by nature; why? "The intensity of every sleep corresponds to the need of the organism, and is induced by physiological causes not sufficiently known. . . . The more the brain-life is suppressed, and the longer it is in a condition of complete rest, the more and longer is the recuperative force active in the organism. Sleep restores the forces worn out in waking; therefore we feel refreshed when we have slept well, and the intensity of the effect corresponds either to the duration or to the depth of our sleep. In illness, if the organism is much weakened, a sleep of extraordinary length is often the crisis, in which the change for the better occurs. Every physician knows the healing power of this critical sleep."[11]

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[10] Du Prel: Philosophy of Mysticism, p. 148.
[11] Ibid, p. 153.

Now in every sleep an inner waking takes place, which in the common sleep manifests as dream, and in the somnambulic sleep, as clairvoyance; but this deep sleep is not the cause but only a condition of clairvoyance, "just as the going down of the sun is only the condition, not the cause of the shining of the stars." When the outer consciousness is asleep, then that of the inner man begins to assert itself, but both are always there, just like the sun and the stars.

"Somnambulism is not only no disease, but, on the contrary, heals the diseased, directly, through its deep sleep, indirectly from the fact that in this deep sleep somnambulists are capable of self-prescription. . . . the somnambulic sleep is therefore one of the forms of the curative force of Nature; for in waking there is heightened sensibility of the organism, in sleep heightened restorative force."[12]

Important as somnambulism is for the diagnosis and cure of diseases, yet it has a still greater interest for the psychologist who wants to get some knowledge of the human soul and its powers. But since natural somnambulism is rare, no great discoveries would have been made, were it not for artificial somnambulism which was rediscovered by the physician Mesmer in 1775, for which reason it is also called Mesmerism. "Artificial somnambulism takes place when a man is by another man subjected to the influence of animal magnetism. This magnetic sleep is much deeper than that produced by the natural healing force alone, but essentially resembles the sleep of natural somnambulism; the inner waking, moreover, is much more complete, and clear in the magnetic sleep; and accordingly in the latter the psychical faculties also of somnambulists are purer and intensified, though in both cases essentially alike."

In explaining the cause of this artificial sleep, Dr. Du Prel says: "With the magnetic passes which I make down another organism there streams from my hand a material agent, which is invisible to the nerves of sight, except, perhaps, in the dark. This agent is transferred to the other organism, combining with the similar agent in that organism, and in a manner not yet sufficiently explained, distributing or localising it, whereby the organism is sunk into a deep sleep."[13] It should be kept in mind that the magnetic passes are *not* the

[12] Ibid, p. 157.
[13] Ibid, 165, 166.

cause of phenomena which we will consider later on; that cause is to be found in the deep sleep which is brought about by the passes, and which causes that displacement of the threshold of sensibility and consciousness, referred to before.

The magnetic passes simply suppress the sense consciousness and thereby remove the obstruction which usually prevents us from exercising the faculties of the soul. But these faculties are always present and do not only arise when man is in the magnetic sleep, as Plutarch says:

"As the sun does not shine when it escapes the cloud, but is constant, only seeming dark and invisible to us by reason of the vapors, so also the soul does not first obtain the faculty of seeing the future when it emerges from the body as from a cloud, but already now possesses it, but is blinded by union with the mortal part of us."[14]

This is in perfect accord with Theosophy, which teaches that man is a spiritual being, not only after death, but even now while he is in a physical body. From this point of view there is nothing astonishing or incredible in the assertion that his soul possesses powers which transcend the known laws of our physical world; the more so since these laws are only expressions of our present state of consciousness and knowledge. With every growth of the latter we have to broaden, to expand and even to change our conception of the laws of nature; and this is exactly what the orthodox men of science do not want to do, since it entails the overthrowing of old theories and the slow and troublesome building up of new ones. Then, there are others and especially many physicians who are not only sceptical in regard to the phenomena of somnambulism, but deny them outright, although they have never personally experimented in this interesting subject. Of course, most of these doubting Thomases do not know that in 1831 eleven physicians of the French Medical Academy, after spending five years on the investigation of magnetism and somnambulism, declared themselves unanimously in favor of the latter and the report which was read by the physician Husson recognized the following facts of somnambulism:

"The insensibility of the magnetised; their capacity for undertaking the diagnosis of their own interior organisms and those of others; of predicting the course of their own and

[14] Plutarch: "On the cessation of the Oracles."

others diseases, and of prescribing effectual remedies; the exaltation of memory; clairvoyance without the use of their eyes."[15]

But this judgment of the Academy is not the only one in favor of somnambulism; since then a great number of well authenticated facts have been added to it, so that Schopenhauer is quite right when he says: "Whoever at this day doubts the facts of animal magnetism and its clairvoyance is not to be called sceptical but ignorant. The phenomena under discussion are, at least from the philosophical standpoint, of all facts presented to us by the whole of experience without comparison the most important; it is therefore the duty of every learned man to make himself acquainted with them."[16]

But very few of our scientists follow his advice. The study of the secret sciences, as they are called, has been neglected, until the movement known as Theosophy gave a new impetus to these and similar researches. Thus we find, towards the end of the last century, several eminent scientists taking up the study of Mesmerism, Spiritism, Hypnotism, natural Somnambulism and the like, in the hope of being able to prove that the eternally talked of mystical or magical powers of the soul are either a delusion or a fact. I do not deny that there is another and far better way for finding the desired proofs—but the scientific way is different from it, and since it has been and still is successfully travelled, I see no reason why Theosophists should not know, or disregard, what science is doing, especially when the most important question that confronts humanity—immortality—is at stake. Therefore I propose to present, in a few articles, the views and results of the life-work of a distinguished German scholar, Dr. C. Du Prel, whose works are, with the exception of one, not translated into English, and would, for that reason, remain unknown to many readers. This would in my opinion be unfortunate, since the conclusions he draws from his researches and experiences unmistakably point to the truth of our theosophical teaching and especially to an absolute confirmation of the soul's immortality.

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[15] Ibid, p. 183.
[16] Uber Geistersehen.

(To be continued.)

DOGMA AND RITUAL

OF

HIGHER MAGIC (HAUTE MAGIE)

By Eliphas Levi.

Translated from the French by Major-General Abner Doubleday

Annotated by Alexander Wilder, M. D.

(*Continued from page* 28)

I. ℵ A.

The Candidate

Disciplina

Ensoph[1] (The Infinite) Keter (The Crown)

WHEN a philosopher has taken for the basis of a new revelation of human wisdom this reasoning, "I think, therefore I exist," he has changed in some sort and unconsciously the ancient idea of the Supreme Being, according to Christian revelation. Moses makes the Being of beings say: "I am, what I am." Descartes makes the man say, "I am the one who thinks"; and, as to think is to speak interiorly, Descartes' man may say, like the God of Saint John the Evangelist: "I am the one that is and by whom the Idea (Logos) manifests himself." *In principio erat verbum.*[2]

What is a principle? It is a basis of the utterance; it is a reason for existence of the idea (verb). The essence of the idea is in the principle; the principle is that which is, intelligence is a principle which speaks.

What is the intellectual light?[3] It is the word. What is revelation? It is the word. The existence is the prin-

[1]Hebrew —the fountain of the Deep.—A. W.
[2]In the principle was the word.—A. W.
[3]Lumiere, a lamp, a torch.—A. W.

ciple, the word or utterance is the medium; and the plenitude, or the development and perfection of being is the end. To speak is to create. But to say "I think, hence I exist," is to judge the principle from its sequence, and recent contradictions brought forward by a great writer,[4] have sufficiently demonstrated the philosophical imperfection of this method.

"I am, therefore something exists," would seem to us to be a more primitive and simple basis of experimental philosophy. *"I am, hence being exists." Ego sum, qui sum,*[5] behold the first revelation of God in man, and of man in the world; and it is also the first axiom of occult philosophy.

אהיה אשר אהיה (Ahia asar ahia.)[6]

Being is Being.

Hence this philosophy has for its principle that which *is,* and has nothing conditional or uncertain.

Hermes Trismegistus begins his admirable symbol known under the name of "The Table of Emerald," by this triple affirmation: "It is true; It is certain, without error; it is absolutely true." Thus the True confirmed by experience in physics, certainty disengaged from all alloy of error; in philosophy, absolute truth, indicated by analogy in the domain of religion or of the infinite—such are the necessities of true science, and this is what magic alone can grant to its adepts.

But first of all, who art thou that holdest this book in thy hands and who undertakes to read it?

Upon the façade of a temple which antiquity dedicated to the god of light, this inscription in two words is read, "Know Thyself."

I have the same advice to give to every man who desires to come near to Knowledge.

Magic which the ancients called the *sanctum regnum,* the holy kingdom, or the kingdom of God, *regnum Dei,* is only made for kings and priests. Are you priests? Are you kings? The sacerdotal office in magism is not a common sacerdotal dignity, and its royalty has nothing to debate with the princes of the world. The kings of Knowledge are the priests of Truth; and their reign remains hidden from the multitude, like their sacrifices and their prayers. The kings of knowledge are the men who know the truth, and whom the truth has made free, according to the explicit promise of the most mighty of initiators.

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[4] Lamennais.—A. W.
[5] ὡς hardly means *is,* but *what, because, wherein.*—A. W.
[6] I am what I am. Egyptian Nuk Pu Nuk.—A. W.

The man who is enslaved by his passions or by his prejudices could not be initiated. He will never succeed as long as he is not reformed. He could not learn to be an adept, for the word *adept* signifies one who has attained his object through his will and through his works.

The man who loves his own ideas and is afraid of losing them; he who dreads new truths and who is not prepared to doubt everything rather than to admit anything uncertain, —such a one ought to close this book. It is useless and dangerous for him. He would misunderstand it, and it would unsettle him; but he would be still more so, if by chance he understood it thoroughly. If you are more attached to anything in the world than to reason, truth and justice; if your will is uncertain and faltering, whether for good or evil; if logic frightens you; if naked truth makes you blush; if you are wounded when touching received errors, condemn this book entirely at once; act, by not reading it, as if to you it did not exist; but do not deem it as dangerous. The secrets which it discloses will be understood by a few, and they who do understand them will never reveal them. To hold up a light to owls is to hide it from them, since it blinds them and becomes for them darker than darkness itself. Hence I shall speak clearly. I shall tell all, and I have a firm confidence that initiates alone and those worthy to become so, will read all, and understand a part.

There is a true and a false science—a divine magic and an infernal magic; that is to say, lying and dark. We have to reveal the one and to unveil the other. We have to distinguish the magician from the sorcerer and the adept from the charlatan. The magician disposes of a force that he knows; the sorcerer tries to abuse that of which he is ignorant. The devil—if it is permitted in a scientific work to use this disreputable and vulgar term—the devil gives himself to the magician; the sorcerer gives himself to the devil. The magician is the high priest of nature; the sorcerer is only the profaner. The sorcerer is to the magician what the superstitious men and the fanatic are to him who is truly religious.

Before proceeding any further let us define magic clearly. Magic is the transmitted knowledge[7] of the secrets of nature,

[7]It was denominated yvwois gnosis by the philsophers and early Christians. —A. W.

which comes to us from the magi. By means of this knowledge the adept finds himself invested with a kind of relative omnipotence and can perform acts of a superhuman character; that is to say, in a way that passes the common range of men.

It is thus that several celebrated adepts, such as Hermes Trismegistus, Osiris, Orpheus, Apollonious of Tyana, and others whom it would be dangerous and unbecoming to mention, could be adored or invoked after their death as though they were gods. It is thus that others, according to the ebb and flow of public opinion, which makes the caprices of success, have become the imps of hell, or suspected characters, like the Emperor Julian, Apuleius[8], the enchanter Merlin[9], and the arch sorcerer, as they called him, the illustrious and unfortunate Cornelius Agrippa.[10]

To attain to the *sanctum regnum,* that is to say, to the science and power of the magi, four things are indispensable: (1) an intelligence enlightened by study; 2) a boldness that stops at nothing; (3) a will that nothing can break, and (4) a discreetness that nothing can corrupt or infatuate. *To know, to dare, to will,* and *to be silent,* behold the four words of the magus which are written in the four symbolic forms of the Sphinx. These four words can be combined in four ways, and each can be explained four times by the others.[11]

On the first page of the "Book of Hermes," the adept is represented as covered with a hat of vast dimensions which, on being turned down, can hide the entire head. He has one hand raised toward the sky, which he seems to command with his wand; the other hand is upon his breast. He has before him the principal symbols or scientific instruments, and he conceals others in a conjuror's bag. His body and arms form the letter aleph (א), the first of the alphabet that the Hebrews borrowed from the Egyptians; but we shall have an opportunity later to return to this symbol.

Magic is truly what the Hebrew kabalists call the microprosopone;[12] that is to say, the creator of the little world. The first magic knowledge being the knowing of one's own

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[8]A Platonic philosopher of Madaura in Numidia initiated into the Egyptian mysteries, and accused of sorcery.—A. W.

[9]A wizard or man of superior knowledge, reported to have lived in Britain in the time of King Arthur.—A. W.

[10]A disciple of Paracelsus, of great acumen and eminence.—A. W.

[11]See the game of the Taro—(Author.)

[12]Greek, μικροπροσωπον little-face; a subordinate character in the drama.—A. W.

self, the first also of all the works of science, the one which includes all others and which is the principle of the great work, is the *creation* of a selfhood. This word needs explanation.

The supreme reason being the only invariable principle and therefore imperishable—because change is what we call

THE GREAT SYMBOL OF SOLOMON

The double triangle of Solomon represented by the two Old Men of the Kabala, the macroposopon, and the microposopon; the God of light and the reflected God; the merciful and the avenger; the white Jehovah and the dark Jehovah. The small figures on the two sides are analogous to the principal subject.

"death"—the intelligence which adheres strongly and identifies itself in some way with this principle, renders itself thereby unchanging and consequently immortal. We understand that in order to adhere invariably to reason we must render ourselves independent of all the forces which produce, through fatal and necessary movement, the alternations of life and death. To know how to suffer, abstain and die, these are the first secrets which place us above sorrow, sensual appetency, and the fear of annihilation. The man who seeks and finds a glorious death has faith in immortality, and all humanity believes in it with him and for him, for it raises altars or statutes to him, as a sign of immortal life.

Man becomes king of animals only by controlling or taming them; otherwise he will be their victim or their slave. Animals are emblems of our own passions. They are the instinctive forces of nature.

The world is a battlefield in which liberty contends against the force of inertia, by oppositing it to the active force. Natural laws are millstones of which thou wilt be the grain, if thou doest not know how to be its miller.

Thou art called to be the king of air, water, earth and fire; but to reign over these four symbolic animals, it is necessary to conquer and chain them.

He who aspires to be a wise person and to know the great enigma of nature should be the heir and despoiler of the Sphinx. He should have the human head to possess the faculty of speech, the eagle's wings to conquer the heights, the sides of the bull to work the depths, and the claws of the lion to make way to the right and left, to the front and rear.

Hence thou who desirest to be initiated, art thou as learned as Faust? Art thou as impassible as Job? The answer is "no"; is it not? But thou canst be if thou wishest. Hast thou conquered the whirlwinds of vague thoughts? Art thou free from indecision and caprices? Does thou accept pleasure only when thou desirest, desiring it only when thou shouldst do so? Is not the answer "no"? Is it not always so? But it can be that if thou wishest it. The Sphinx has not only a man's head but a woman's breasts. Dost thou know how to resist the attractions of woman? The answer is "no"; is it not? And here thou laughest in replying, and thou boastest of thy moral weakness in order to glorify the vital and material force within thee. Be it so! I permit thee to render

this homage to the ass of Sterne or of Apuleius. Let the ass have his desert. I do not deny it. He was sacred to Priapus, as the he-goat was to the god of Mendes. But let us leave him for what he is and only let us know if he is thy master, or if thou canst be his. He alone can truly possess the voluptuousness of love who have conquered the love of voluptuousness. To be able to use and abstain is to be twice able. Woman chains thee through thy desires. Be master of thy desires, and thou wilt enchain woman.

The greatest affront which one can inflict on a man is to call him a craven. Now what is a craven? A craven is one who neglects the care of his moral dignity that he may obey blindly the natural instincts. In the presence of danger it is indeed natural to fear and to seek to flee. Why, then, is it shameful? Because honor makes a law for us to prefer our duty to our inclinations or our fears. What is honor under this aspect? It is the universal presentiment of immortality, and esteem for the means which may lead to it. The last victory which man can gain over death is to triumph over the attachment for life—not through despair, but through a higher hope which is included in faith for all that is good and honest, with the consent of the whole world. Hence to learn to conquer oneself is to learn to live, and the austerities of Stoicism were not a vain boasting of liberty. To yield to the forces of nature is to follow the current of collective life; it is to be the slave of secondary causes. To resist nature and to control it, is to make oneself a personal and imperishable life. It is to be made free from the vicissitudes of life and of death.

Every man who is ready to die rather than abjure truth and justice is truly alive, for he is immortal in his soul. All the ancient initiations had for their object to find or to form such men.

Pythagoras trained his disciples by silence and abstinences of all kinds. In Egypt they tested the candidates by the four elements. In India it is known to what prodigious austerities the fakirs and Brahmans condemn themselves to reach the kingdom of free-will and divine independence.

All the mortifications of ascetism are borrowed from the initiations of the ancient mysteries, and they have ceased because those who desire to be initiated no longer find initiators; and the directors of consciences having, for a long time,

become as ignorant as the vulgar, the blind become weary of following the blind, and no one wished to undergo the trials, which no longer led to anything but doubt and despair. The way to the light was lost.

In order to do something, it is necessary to know what we desire to accomplish, or at least to have a belief in some one who does know it. But how should I wish my life at random and follow at hazard one who does not know whither he is going? We need not rashly engage ourselves in the path of the high sciences, but once having set out, we must attain or perish. To doubt is to become a lunatic; to stop is to fall; to recoil is to precipitate ourselves into an abyss. Hence, thou who hast begun to read this book, if thou understandest it and if thou desirest to read it to the end, it will make of thee a monarch or a madman. As for thyself, make of the volume what thou pleasest; thou canst neither despise nor forget it. If thou art pure, this book will be a torch for thy use. If thou art strong, it will be thy armor; if thou art holy, it will be thy religion; if thou art wise, it will dispose thy wisdom in order. But if thou art wicked this book will be for thee a flame from hell. It will search thy breast while piercing it like a dagger; it will remain in thy memory like a remorse. It will fill thy imagination with chimeras and it will lead thee through madness to despair. Thou wilt wish to laugh at it, but thou canst do nothing but gnash thy teeth, for this book is for thee like the file in the fable which the serpent tried to gnaw, and which ground away all his teeth.

Let us now begin the series of initiations. I have said that revelation is the Idea manifested. In truth the idea (verbe) or the utterance of it is the veil of being, and the characteristic sign of life. All form is the veil of an idea (verbe), because the mother-concept of the idea is the only reason why forms exist. Every figure is a character; and every character belongs to an idea and returns to it. Hence the ancient sages, of whom Trismegistus is the organ, have formulated their singular doctrine in these terms:

"That which is above, is like that which is below; and that which is below, is like that which is above."

In other words, the form is proper relation to the idea: the shadow is the measure of the body calculated with its relation to the luminous emanation. The sheath is as deep as the sword is long. The negation is proportionate to the

contrary affirmation; production is equal to destruction, in the movement that preserves life, and there is not a point in infinite space which may not be the center of a circle whose circumference extends and contracts indefinitely in space.

Every individuality is therefore indefinitely perfectible, since the moral order is analogous to the physical and because we cannot conceive a point which cannot dilate, increase, and send forth rays in a circle philosophically infinite.

What we can say of the entire soul it is proper to say of each faculty of the soul. The intelligence and will of man are instruments of a capacity and force incalculable. But with intelligence and will have as an auxiliary and an instrument, a faculty too little known and whose all-potency belongs exclusively to the domain of magic. I wish to speak of the imagination, which kabalists call the *diaphone* or the *translucid*.

Imagination, in effect, is truly the eye of the soul. In it forms are designed and preserved; through it we see the invisible world. It is the mirror of visions and the exterior manifestation of magic life. By it we cure maladies, influence the seasons, postpone the death of the living, and resuscitate the dead, because it exalts the will and gives it a hold upon the universal agent. The Imagination determines the form of the child in the womb of the mother, and fixes the destiny of the human being. It gives wings to contagion and directs the weapons in war. Are you in danger in battle? "Believe yourself as invulnerable as Achilles, and you will be so," said Paracelsus. Fear attracts the balls, and courage turns back bullets. We know that those who undergo amputation often complain of suffering in the limbs which they no longer possess. Paracelsus operated on the living blood by medicating the result of a bleeding. He cured headaches at a distance by operating on the hair which had been cut off. Through the science of the imaginary unity and mutual relation of all the parts, he had anticipated to a great extent all the theories or rather all the experiences of our most celebrated magnetizers. Therefore his cures were miraculous, and he deserved that they should add to his name of Philip Theophrastus Bombastes, that of Aureolus Paracelsus, by adding still further to it the epithet of divine.

The imagination is the instrumentality by which the interior idea (verbe) is allied to the phenomenal manifesta-

tion. Imagination applied to reason is genius. Reason is one, as genius is one, in the multiplicity of its works. There is one principle (archeê) there is one truth; there is one reason; there is one absolute and universal philosophy. What is in unity considered as a principle also returns to unity considered as an end. One is in one; that is to say, everything is in everything. The unit is the principle or origin of numbers. It is also the principle of movement, and consequently of life. The whole human body is summed up in the unity of a single organ, which is the brain. All religions are summed up in the unit of a single dogma, which is the affirmation of being; and of its equality to itself, which constitutes its mathematical value.

There is only one dogma in magic, and here it is: The visible is the manifestation of the invisible; or, in other words, the idea (verbe) is perfect in perceptible and visible things in exact proportion to the things unperceivable by our senses and invisible to our eyes.

The Magus raises one hand toward the sky and lowers the other toward the earth and says: "Above there is immensity; Below there is immensity also! Immensity equals immensity." This is true in visible as in invisible things.

The first letter of the alphabet of the holy language, aleph א, represents a man who raises one hand toward the sky, and lowers the other toward the earth. It is the representation of the active principle of all things. It is the creation in heaven corresponding to the omnipotence of the idea (verbe) here below. This letter is itself alone a pentacle; that is to say, a character representing the universal knowledge.

The letter aleph can supply the sacred signs of macrocosm and of the microcosm. It explains the double Masonic triangle, and the brilliant five-pointed star. For the idea (verbe) is one and the revelation is one. God in giving reason to man has given him the faculty of speech; and revelation, manifold in its forms, but one in its principle, is entire in the universal idea (verbe), interpreter of the absolute reason. This is the meaning of the word *Catholicity,* so misunderstood, which in modern sacred language signifies *infallibility.* The universal in reason is the absolute, and the absolute is the infallible. If absolute reason leads the whole of society to believe irresistibly in the word of a child, that

child will be infallible in the same rank with God and the entire human race.

Faith is nothing but a rational confidence in this unity of reason and universality of the idea (verbe). To believe is to acquiesce in that which we do not yet know, but which reason renders us sure of knowing in advance of, or at least of perceiving at, some future day. Hence the pretended philosophers who say: "I will not believe what I do not understand," are absurd. Poor people! if you understood would you have any need to believe? But can I believe at hazard, and without reason? Certainly not. Blind and adventurous belief is superstition and insanity. We must believe in causes the existence of which reason forces us to admit, from the testimony of effects known and appreciated by a knowledge.

Knowledge! a great word and a great problem!

What is Knowledge?

We shall reply to this question in the second chapter of this book. (To be continued.)

SACERDOTAL ESOTERICISM FORMULATING REPROBATION

A sacerdotal hand making the sign of esotericism and projecting into its shadow the figure of the devil. Above it is seen the ace of deniers of the Chinese Tarot and two superimposed triangles, one white and one black. It is a new allegory explaining the same mysteries. It is the origin of good and evil; it is the creation of the devil by mystery.

NOVEMBER

By the Author of "Easter in Nature."

"Nature draws Her random pictures through the year;"

IN November they are almost all tragical scenes. Even the plucking of the apples, which is finished, has had a sad element in it; the dry leaves speak of it when they fly around. Their movements have a singular regularity about them; they seem to search for something; they seem to be lost souls seeking a body.

The mill and the flail are preparing the crops for use; but their noise has also a sadness in it that sounds like the cry that comes from the forest, when the woodsman hurts the Dryad before she gets away from the tree he wants to cut down.

The harvests are garnered; the fields are bare, barren and murky; the soil is cold and the trees do not drink as freely as before. Everywhere the Great Mother wanders, looking for her lost daughter Proserpine. She shivers herself and the clouds that seem to follow her witness about her tears. They are her only companions in sorrow. The ploughman does not sympathize, because he is ignorant about the autumn mystery. If he understood it, he would not swear at his horses, but would worship.

Incessantly the mother asks of the small creatures that have not yet sought shelter: "Where is that daughter of mine?" Neither the muskrat nor the beaver nor the bear can help her. The bereaved mother knows that her daughter is in the underworld; but is she happy there?

The mother is feverish. The flush of red on the leaves that still remain hanging on the branches, show it. Man calls it "the red fire," "the turning of leaves"—yes, but they do not know the significance of that color. They are thoughtless and looking for show, like the crowd in the Roman amphitheatre, and always calling for blood. In the turning of the leaves the Great Mother sheds her blood and her human children decorate their houses with it. What a perversion!

Hallowe'en is partly of October, partly of November. It was Pomona's day in ancient Rome, and is the night of ghosts and witches they say, since the time of the Druids; but they do not know that it is the Great Mother and her train of followers from another world which rush through the

air. In a way, the Church has expressed it correctly by calling Hallowe'en, the eve of All Souls' or All Saints' Day; but the church fears this train and has taught fear. Instead of fearing the mother, all should sympathize with her and learn the stern laws which even Mother Nature must obey. Instead of being noisy, people should worship her in the quiet. By sympathy we could clothe her naked followers.

The undulating reeds; their rustlings and clickings are her questionings in the meadows. Her sweetly sunny days, which now and then are experienced, show that she is not angry. She even takes pleasure in seeing the bucks seeking mates and fighting about them. Their wild rushes remind her of spring days. Sometimes she sits down on the seashore, waiting to see the cod visit the shallow waters of northern bays, bringing large bags of eggs to deposit. She leaves these fishes only to send other fishes, such as the mackerel and sea bass, on their migrations in order to protect them from their enemies. The muskrats and beavers have already been warned. To do all this work she uses "the ghosts and the witches" and all the other wild daughters, as men foolishly call them.

Hallowe'en and Hallowmas are not merely a night and a day. They are everywhere where there is no dormancy; where Nature Mother does not keep some other children asleep. She has many mansions and many rooms. She visits them all in November and takes care of all her flock, but she cannot forget that one daughter, Proserpine; hence, where she comes at this season shadows fall before her, and the ignorant call them ghosts.

In the month of November her human children have more psychic ability than in any other month, because their animal vigor, lent them for special purposes, is not wasted quite as much as at other times. Lucifer, the Light Bringer, one of her faithful attendants, is always very busy in November. In the Spring he teaches how to *continue* life; in November he is engaged in instructing us how to *improve* it. Hence there is more introspection in November than in the Spring, when we look out and about and not up and in. Consequently, November is a good month to begin the Inner Life.

Most of us have felt the presence of the ancestral self awaken in the Spring. We have then quite often revelled in that uncontrolled and wild self which we have feared and condemned in reasonable moments. But, I think, only few observe that aboriginal in the autumn. But she is there, the

savage Sakti and Durga. Silently, furtively, she moves in us and the habits of the deer, the squirrel and the wild fowl testify against us in the courts of the spirit. We go hunting; the hunter is nothing but a savage, a carnivorous animal. The hunter is an inverted man; he is a pagan and does not know of a wolf dwelling with lambs, or leopards down with kids or young children leading lions. Such a state is impossible, he says. He believes in cunning and blood, and blows his horn to tell the neighborhood that he has disturbed the cosmic order and is proud of it. But he is only an inverted man. He has used his superior possibilities for evil and not for good.

November is the hunter's month, as I have stated, but these hunters are not Mother Nature's favorites. They do not hunt as she wishes them to. They should follow the ways of Orion, who arises at this time and who is the most glorious of the constellations on the Northern winter sky. This valiant hero fights the raging Taurus, followed by Cetus, the sea monster. He is human intelligence fighting ferocious and demonic forces which have torn themselves loose from the mother's guiding hand.

Aldeberan or "the bull's eye," is the sun; he shines by his own light and has always and in all astrology been called a royal star, he is often said to signify the Creator Spirit, because this star causes "rain." Very anciently, as for instance, in Akkadia, the star was named Gis-da, "the furrow of heaven." Aldebaran is a typical November star, full of immortality and of instruction for those who will examine the meaning of the star's name and color.

November is also the Pleiad month. The Pleiads as a group of stars have been called "the meeting place in the skies of mythology and science"; I call them the soul of the heavens, because "the sweet influences of the Pleiades" mean renewal of life, as all the ancients said, and they all knew the Pleiades. The renewal of life can be seen next month, in December.

How many of our readers can truthfully say,

"Many a night I saw the Pleiades, rising thro' the mellow shade,
Glitter like a swarm of fire-flies tangled in a silvery braid."
—(Locksley Hall)

If they have seen them they have also watched with the Great Mother, and she must have whispered something to them about November mysteries, which I have not told.

THE DOCTRINE OF CORRESPONDENCES IN GENERAL AND ACCORDING TO SWEDENBORG

By C. H. A. BJERREGAARD

BEFORE I attempt to explain what the doctrine of correspondence is and what Swedenborg claimed in regard to his exposition of that doctrine, I will give a few characteristic correspondences, such as Swedenborg has given them. By so doing you can better follow my exposition and criticism. After these illustrations, I shall treat in general about correspondences, then about Swedenborg and his doctrine more specially.

A horse signifies "carnal understanding"; that is to say, carnal understanding and a horse correspond to each other, as inner and outer. I am unable to say which is inner and which is outer. A carnal understanding is to me as much an "outer" as a horse. The correspondence seems not clear to me.

In a standard and official publication explaining Swedenborg's correspondence, Madelay says, relating to the horse: "When the subject treats of man in the process of regeneration, or is predicated of heaven and the Lord, the horse corresponds to the affection or desire of understanding truth for the sake of eternal use, or the faculty of making progress in spiritual knowledge rationally understood; and, in an opposite sense, when the subject treats of the unregenerate, it is predicated of hell, the horse corresponds to the desire of acquiring knowledge for the sake of self,—the love of self-derived intelligence, under whose perverted and perverting influence vain and conflicting reasonings against truth, and in confirmation of falsity, appear to be the result of intellectual inquiry.

"Every just description that could be given in regard to the form, the physiology, the instinct and various qualities of the horse, serves to demonstrate the correctness of this significance. The strength of the horse denotes intellectual power; his fleetness, quickness of intellectual discernment; his form,

intellectual beauty; his sagacity, intellectual perception; his snorting, intellectual reasonings; his aptitude for the battle, and his fierceness in the encounter, intellectual skill and contention.. . . ."

These are merely statements and not explanations, and they show how difficult it is to prove a correspondence. Unless these various and multiplied assertions suggest and create a conception in the mind, we get no reasons for Swedenborg's correspondences—that a horse means carnal understanding. I shall mention this again.

In the book of Job (XXXIX. 25) speech and understanding are attributed to the horse—In consequence of man's proneness to intellectual quarrels, Jehovah forbid "to multiply horses." (Deut. XVII. 16) "Multiplying horses," therefore, means indulging in quarrels. In (Ps. XXXIII. 17) the horse is called "a vain thing" for safety, and furthermore (Ps. CXLVII. 10) it is said "the Lord delights not in the strength of the horse." That is to say, the Lord's truth does not rest upon intellect. In a short reply to the vain boast of intellect it is said (Ps. XX. 7, 8) "some trust in chariots and some in horses, but we will remember the name of the Lord our God." Cereals denote "the good of the natural principle; also the good of truth which is in the natural principle, which is truth in the will and act." The reason why cereals denote good, says Swedenborg, is because a "field in the spiritual sense denotes the church." (A. C. 5295). But it is not proved to us why a "field in the spiritual sense denotes the church." We must fall back on our own poetic sense to see that.

I know these definitions (taken directly from Swedenborg) do not make it very clear why cereals signify good, but a little "good will" and a little imagination may explain. Year long studies in chemistry and morals may also do it. This is clear, however, their abundance of gluten or muscle-making substance represent good work ability. Bread is certainly a good nature principle.

Clouds (A. C. 1043) Swedenborg says signify the obscure light in which the spiritual man is, with regard to the celestial. This we might catch intuitively and poetically if we cannot see it spiritually. Daily experiences bring us often enough into connection with people whose minds are clouded and who know neither the natural, the spiritual or the celestial.

Creeping things in the waters and on the earth signify scientifics belonging to the external man (A. C. 40); that is to say, experimental knowledge is external. That we can easily see; though scientists and their knowledge of today will object to be compared to creeping things.

A mountain is said to correspond to an exalted or inmost principle of the mind, or to the ruling affections of the heart. It does not seem correct to claim anything exclusively profound in this symbolism. Without the help of Swedenborg's science of correspondence, the intuitive and poetic mind can see that symbolism. Nor is it necessary to claim the symbolism of the eye as a correspondence. The brilliancy and earnest gaze of the eye will often search and reveal the quality of inward thought, without the utterance of a word. The very brilliancy of the eye suggests insight, understanding, illumination.

Nor can Swedenborg claim for himself to have explained what the heart corresponds to. From the remotest time it has been felt that the heart is the center of all motion, even though the method of the circulation of the blood was unknown; that is, it is claimed that it was unknown. Therefore, to call the heart will and to identify the two is most natural, and Swedenborg's science of correspondence can not claim to have revealed that relation for the first time.

On color Swedenborg says (A. R. 231, A. C. 9476) "There are two colors, fundamental of the rest, in the spiritual world, red and white. So far as the others partake of the red, they signify good; and so far as they partake of white, they signify truth, because the heat of the spiritual sun is of a fiery red, and the light thereof of a shining white." That black colors signify the hells, is easily agreed to.

On the whole, we can readily understand why Swedenborg's philosophy of color is so limited. He could only recognize *two fundamental colors,* because he knew only two fundamental principles: the good and the true. If there be only these two fundamental principles, the good and the true, then there can be only two correspondences and it is easy to see that the good or love must be red, and the true must be white or purity. Very little experience will prove the truth of that correspondence.

Swedenborg gets out of the difficulty of accounting, say, for yellow, by declaring it to be white warmed with red. He

accounts for blue by making it a mixture of white and black. Scientifically and in daily experience we protest against such mixtures.

While Swedenborg is wrong scientifically, he may be true spiritually since his philosophy can and does recognize only red and white respectively, for the good or love, and truth, in this way. Throughout the East, yellow represents love, power, energy, dominion and has its symbolical parallel in the sun and in the lion. Hence, from lack of more precise language, Swedenborg may describe love, power, energy, dominion as red with a little white in, where we would describe those qualities as yellow and call yellow a fundamental color. It would seem, then, that on this point the science of correspondence collapsed. It does it likewise, if we try to defend the statement that blue is a mixture of black and white, instead of frankly saying that such a blending is a gray.

But if I wish to defend Swedenborg I can meet my own criticism and partly destroy it.

If we talk specially about the blue of the sky, for instance, it is correct to say that the depth of the sky is black, and that it is the white light of the sun that makes it look blue to our eye. If that argument is correct, then blue may be said to be a mixture of black and white; but you will see at once we are not mixing colors, but *talking about appearances,* and including the human eye, and that is not fair, if the science of correspondence is a cosmic science and the key to the world order. So you see, I land again where I was at first, and, that I have met my own criticism, and must say that Swedenborg's correspondence statement is still not clear. It is disappointing to turn to Swedenborg on the subject of color—for those of today who know so much that did not even dawn upon Swedenborg.

Let me try some other correspondence. In Jeremiah (VI. 10) Jehovah said reproachfully: "Behold, their ear is uncircumcised, and they can not hearken." A strange statement, inasmuch as ears cannot be circumcised. Circumcision was a sign by which the Israelite was incorporated into the Lord's flock. Circumcision was a yoga instituted as a special outward sign of that peculiar brotherhood called "the chosen people." But there was also then, as there is now, another and an "inner" sign by which "the chosen people" were known and are known, and that sign lies in the ear and is called obedi-

ence. Compared to the outward sign of circumcision it is rather mystical and, for that reason, of a much higher order and value. It is an infallible sign upon a Mystic, upon one who travels the Path, upon one who is guided and led into the highest life, that he or she listens and obeys; listens attentively, obeys perfectly, and lives trustfully.

Whether you say you are obedient or you say your ears are circumcised amounts to the same. The correspondence is correct. Obedience and circumcision are the outward signs of an inner virtue. Jehovah's reproach in Jeremiah is applicable today. The ears of the many are not circumcised and they cannot hearken. The inordinate desire of the many prevent spirituality from making progress. People will not obey, even the law of their own personality.

In Mark (VI. 7) we learn that the Lord sent out his apostles and disciples two by two. Why did he do that? Merely to explain the power of the numeral "two" will not help us. Nay, says Swedenborg, it was done for an occult reason, namely, to teach that the two faculties of will and intellect must be engaged unitedly in work, and when they are, they have the power over unclean spirits. This teaching is of practical value. Unless will and intellect cooperate there can be no individual regeneration, nor can our work in the world at large succeed. There is here a wonderful correspondence which I should like to elaborate, but that would take too much time and space. Suffice it to say that will and intellect on one side, and the work they do on the other, represent a perfect correspondence of inner and outer. In that correspondence lies a tremendous power for those who can wield that hammer. Learn to correlate will and intellect. Seek the mystic teachers; they can instruct you!

Swedenborgians are not sectarian as many believe. They are even more liberal than Swedenborg himself. They admit that correspondences are quite natural, and, to some extent, self-evident. Swedenborg himself was not so liberal, as you shall see.

From an official work, a work issued by the Swedenborg Publishing Association, I quote as follows:

"When our Saviour says: 'I am the light of the world,' Christians generally do not think of natural light, but of that to which the natural corresponds, the light of divine truth.

"When he says: 'I am the bread of life,' most Christians

perceive that He is speaking of spiritual bread and spiritual life—the correspondents of the natural.

"When he says: 'He that eateth me, even he shall live by me,' few understand him to speak of natural eating or living, but nearly everyone thinks of the spiritual things to which such natural acts correspond.

"When he says: 'If any man thirst, let him come to me and drink,' what Christian thinks of natural thirst, or natural drinking, or of any movement of the body through natural space? Nearly everyone thinks of the soul's thirst for the water of life, which only He can slake who is the Fountain of living waters—the very thing signified.

"When he says: 'He that eateth my flesh and drinketh my blood, dwelleth in me and I in him,' probably very few think of material flesh and blood, or of natural eating and drinking, but of the Lord's own truth and love—his divine-human virtues and graces, and their reception or incorporation into the spirit's life.

"When he says: 'Except a man be born again, he cannot see the kingdom of God,' do not all Christians perceive that He refers to a spiritual birth, a spiritual kingdom, and spiritual seeing? Yes—and that He means by man, not the material or perishable, but the substantial and immortal part—the soul or spirit, which is the real man.

"And when (as in the Apocalypse) the Holy City of the New Jerusalem is spoken of as "coming down from God and out of heaven," probably not many Christians nowadays think of the descent through actual space of any such city as is described in the literal sense. Most people perceive that something spiritual and heavenly is there referred to, though they may not see precisely what it is."

All this sounds the note of common sense and I have quoted it by way of contrast to some statements made by Swedenborg himself. That which Swedenborg called the science of correspondence is no new science, however fresh and vigorous his teaching was. Under the name of *symbolism* that science has been known from the remotest antiquity, though not in a scientific way, I admit. It was the intuitive guiding star in all the art and arts of the Orient; and, all sacrifices were for a memorial; all prayers burned with the powers of symbolism.

Swedenborg is concerned with the Bible only. It must

be admitted by all that the idea of a spiritual sense in the scriptures was taught by Origin, Ignatius, Justine Marthyr, Jerome, Augustine, Pantœnus, Tatian, Theophilus, Pamphilius, Clemens, and Cyril of Alexandria. But it must also be admitted that the church fathers had no systematic knowledge of the ancient method of writing and living, and hence had no definite rules to go by.

Further, all who are familiar with language and literature know what allegory, metaphor, and similar names mean. They are not correspondences such as Swedenborg has defined the science, they are figures of speech, which, nevertheless, aim at the same object as the science of correspondence, and they serve the same purpose for poets and art in general as correspondences serve in the study of the Bible.

Certain correspondences have always been seen, and all languages contain them. We say, for instance, a man is cold in his feelings, or burning with lust, and know at once what is meant. We say thoughts are bright and luminous, and understand right away what is meant. In the same way poetry abounds in subtle sayings. Correspondence is universal and all-pervading.

The term "correspondence" is derived from *con, re,* and *spondeo,* meaning radically to answer with, to agree, denoting, in the sense in which it is used in the New Church: the reciprocal relation of objects in higher and lower degrees, a mutual union of the internal with the external, the harmony of substance and form, the concord of cause and effect. From this definition it is clear that the science of correspondence is not an invention, however clever, but a formulation of nature's order, qualities and method of action.

This expression of relationship of two worlds has, in Hermetic philosophy, been formulated by the two terms, Microcosmos and Macrocosmos, meaning "the little world" and "the large world" and their inter-relationship; or, as it has been put, "there is nothing in the heavens which is not on the earth in an earthly form; and there is nothing on the earth which is not in the heavens in a heavenly form.

In general, the idea is Platonic. The Kaballah also has it. Philo Judæus knew it. The Alchemists were familiar with it. Tertulian (De resur. 12), the church father, knew "that all things in nature are prophetic outlines of divine operations; God not merely speaking parables, but doing

them." And Schlegel, with the romanticist's genuine love for nature, wrote: 'Nature is a book written on both sides, within and without, in which the finger of God is distinctly visible; a species of Holy Writ in a bodily form: a glorious panegyric on God's omnipotence expressed in the most visible symbols."

Again, the law of correspondence pervades all systems of theology and morality. These are formulated symbolically and are only intelligible that way. It lies back of all metaphors, fables, analogies, myths, legends, rites and ceremonies, whether these come from Assyria, Egypt, Canaan, Arabia, Mexico, Peru, or the Etruscans.

Broadly stated, the science of correspondence rests upon the laws of existence; that is, on Being, the principle of Being: love or divine Will. Love or divine Will created the world, and love or divine Will sustains it. The world must be read and studied as an expression of love. Everything we see, hear, feel, expresses love. This is one way of explaining the fundamental idea of the science of correspondence.

Mankind is no more in the celestial state, no more in a direct personal relation to God, hence people can no more conceive of God's direct action, nor does anybody live in "Being" or "Love," but only in a relation to it. This is one of the facts of present day life, that people even do not know their own inordination; that they are out of order; that they are not in their integral place in the Great World Whole; and they will not even believe when they are warned.

Many believe they are spiritual because they try the psychic mysteries. What a fallacy! The psychic is not the spiritual. The only salvation lies in finding out what obedience to the law of life means, and then to obey that law. The only exceptions to the general fact of ignorance and inordination are the mystics, People of the Inner Life.

As we do not live in the celestial life, in direct relationship to God, we can only grasp a little of the divine acts by means of conceptions drawn from our own earthy condition. Such a conception would be love as we know it, and even that will give only a vague idea to most people.

Love or divine Will is hunger and thirst after opportunities to do good. Love truly understood is nothing else. It is desire to do for another. Lift that conception into the sublime realms and you will understand why God created the

world, and you will get a clue to the science of correspondence, which, in the main, points to love or will behind all phenomena, and all effects. This is one way of explaining the use of correspondences, the way I explain the raison d'être of the science of correspondence. It is not Swedenborg's.

This then was the relation of a correspondence to love. Now about reason. To see the reason there is in a correspondence; to test its validity, we must first understand it intelligently, and that we can. That which we call our intelligence is a reflex in us of the laws of the universe. The laws of the universe are written microcosmically in us, and that power which is called our intelligence can read those laws and interpret them.

If an object or an act reflects itself in us in such a way that we grasp it intellectually, or, to put it differently, if an object reproduces itself in our mind, then that object and our mind correspond as outer and inner. That is clear enough! But how do we discern this correspondence? And how do we interpret its ultimate value? That discernment and that interpretation are not of the intellect. They come from Love, or the divine Will!

Mark you: Will is not volition, is not selfish cravings, it is not personal. Will, truly understood, is the magic world power building microcosmically within us. That which this magic world power builds in us is the divine and cosmic meaning of that image, also divine and cosmic, which is reproduced in the mind and formulated by the intelligence.

You see then the high order of correspondences and their value now, from the standpoint of reason, as you saw it before from love. In that moment we discern, a correspondence, a world action takes place within us; a world process incarnates itself.

A short statement of the psychological process will bring this out more clearly. This is a common psychological fact:

1. You touch human flesh; that gives rise to a sensation.

2. When you handle that sensation with your mind, or, which is the same, translate it into words, you get what psychologically is called a perception.

3. A perception is not always clear, and most people (from lack of energy) cannot even define or translate their sensations into perceptions; but when they are able to do that, they get what philosophy calls a conception, and that con-

ception contains the correspondence there is between the sensation and the spirit manifested.

It is such a conception or symbol we must get, and ought to have, when we come out of our sensations and passions. If we do not get such a conception or symbol-correspondence we have not profited by our sensations and have nothing for spiritual food.

This art of translating sensations into perceptions and conceptions is indispensable for life on the Path, and for all writers and artists and speakers. No true form can be given to writing or speaking or art without it. If you wish to practice something which is occult, practice this.

To repeat: in the conception lies the correspondence there is between the sensation and the spirit manifested. Remember: I have described the psychological process only, and I have advised you to study and practice its mystery. It is only the process I have pointed out, and it is only the process we can study and imitate; the power of the process is not in our control, ordinarily. The power of the process is a descent, is a gift, is a grace, but never refused a concentrated and pure soul. A pure and concentrated soul controls that power! Now you know why all occult work begins by concentration and in purity.

To continue the psychological statement: The conception of a correspondence is the result of the visit of the higher, to the lower in the personality; but its form, its flesh and blood, so to say, is furnished by the soul. Hence all correspondence has the character of soul, but does not fully cover all that which the higher and lower are, nor what they in themselves symbolize. But, like the child corresponds to father and mother, or, to father or mother, so the correspondence partakes more or less of the higher or the lower, but is never fully the two, nor a complete substitute for the ideas of the two.

And here is a point for criticism. Neither Swedenborg's correspondences nor any figure of speech are a complete substitute for higher or lower, mother or father. The human being must come in between the correspondence and the thing corresponded. It is in the human mind or heart that the science arises.

Again, without human beings there can be no correspondence. Humanity is the central point of the upper and the

lower or the outer. Angels, therefore, who are not supposed to have human bodies, know nothing about correspondences. Correspondences are organic factors, they are expressions of the dynamics of life. They are not empty images; they are living forms. They are spiritual existences, not mere thoughts. All that because life is not an abstraction, a chimera, a theory or an illusion, but a reality, an actuality. But the science of correspondence is no mere psychological process.

The conception of a correspondence is an eternal process. Correspondences always were, are and will be, where human beings live in the real and not in abstractions. They are a cosmic affair and have nothing to do with time and space limitations, though they appear in time and space.

How about human nature? We all live in the natural world; that is, in the tangible, in the actual, and many ask what it is, what it is worth, or, whether we shall credit it with an eternal and spiritual character. Some tell us to deny the natural and condemn it as low, degrading, unspiritual. Others again tell us that the natural has as much eternal value as that which we call spiritual. That it is just as essential in the economy of the cosmos as anything else. The science of correspondence at-ones the two. It undertakes to place the natural in its right relation to the spiritual and the celestial.

The science of correspondence does not deny the natural. It explains it and recognizes it. And you have heard why. And that certainly is an immense service and a strong reason why that science should be studied and applied.

Here I will break off the thread of this article and answer the question: What is the science of correspondence worth?

If this science is studied merely for curiosity sake and for the attainment of knowledge only, it is not worth much, even if it could be so studied; but it cannot.

The science of correspondence has reference to life, to the application of the highest principles to conduct of our life. But while the science of correspondence applies to life; it does it only in a roundabout way, and not directly. It gives a meaning to the cosmic, psychic and spiritual mysteries of the Bible, but it fails completely to reveal my correspondence and yours, our personal relationship to the cosmic, psychic and spiritual mysteries which life surrounds us with. It cannot show me my integral position in the Great World Whole; and that is what you and I want. We cannot come to the full

stature of manhood unless we find and fill our integral place in the Great World Whole. To find that place it is of no use to go to Swedenborg; we must go to the mysteries themselves or to such teachers and leaders who can place us where we belong.

To resume the thread of my paper: You must have perceived that in the whole of my presentation of the science of correspondence, both that science in general and Swedenborg's presentation of it, I have constantly labored to point to Reality, to that World-All which is the substance of everything phenomenal. I have done so because it cannot be said too often, that the science of correspondence is no mere idealistic imagery.

The Reality I point to is the world in which theosophy and all mysticism, all secret organizations move and have their being. That view leads away from all merely human actions, all spheres of merely human life, into something fundamental and that which presents itself to other faculties of our personality, faculties not merely mental. Faculties that deal with higher realities by means of lower realities.

Realism speaks of our senses in a different way from subjectivism. To realism our senses are cosmic powers located in the personality, not merely utterances of mind. The senses are cosmic powers located in our personality, therefore they are forces of dignity and supreme value. Do not misunderstand me, I do not mean the sensual, when I speak of the real or about the senses. I certainly mean something that comes to us through the senses, but nothing which is of the senses! When the passional mystic kisses his religious emblems, he acts through and by his senses. He cannot do otherwise, but the spirit of his sense-act is sublime. Try to understand that! Only devotees can fully realize what such an act means and how an act apparently sensuous is really spiritual. As such forces of dignity and supreme value, they speak their own language; the senses are then not symbols or signs; they become presences; they are dominant principles.

Will you not seek the mystics and learn wisdom?

To illustrate the two philosophies let us choose "goodness." To subjectivism, "goodness" is a symbol of moral qualities, merely an expression of life and no more. As a symbol goodness is clear enough as an indicator of what I am or you are, and as a symbol goodness has the power of the Logos to illuminate our soul and be a light on the Path.

To realism (as originally understood) on the other hand, "goodness' is an eternal principle that may enter human existence and take up its abode in a human soul. But it does not partake in that soul, says realism, except in so far as it takes its form—or its flesh and blood—from the soul. It never becomes the property of that soul; it is not even loaned to it. Goodness is self-centered and lives its own life and remains a foreign power. You see how different realism looks upon goodness!

It is possible to find a third way of explaining the rise of a correspondence. It is this: Subjectivism and Realism are after all only philosophies, only mentalities, hence, if soul, as already mentioned, and the senses, also mentioned, be not taken out of the limitations which a philosophical discussion necessarily gives them, we shall still fall short of the main idea of the science of correspondence.

The mystic's method of thinking will and can show how to overcome the dualism of subject and object, and give us a third way of explaining the science. The mystic knows of an experience deeper than all science and all realism; and one more certain than all reasoning, all subjectivity. The mystic experiences the presence of the Divinity in all his sense acts. They are to him as so many sacramental acts, so many acts of communion. Everything in creation becomes to the mystic neither merely a symbol nor a sensation, but a presence. A correspondence to a mystic is a presence, a life, an incarnation.

I invite your attention to Swedenborg's science of correspondence, but I am not a Swedenborgian missionary. I am not an advocate of any separateness in dogmas or practices. I labor to unite people and creeds, not to separate and alienate. I want you to give Swedenborg's science of correspondence a most serious attention. It is a way to God, a most powerful lever. There is magic in the method of that science. Even in Swedenborg's limited presentation of it, it is magic. In itself it is a system of occultism and one into which anyone can enter without pay, without rites or ceremonies, without danger to life or reason or freedom. The method of this occultism is simply sincerity and an honest endeavor to come into our right place as an integral part of the world.

Why did we not know this science of correspondence before Swedenborg? He said we did not. We did—but not

so definite, nor so systematically. That science was known, as I said before, and in the mysteries, but the world at large did not know it. Swedenborg made it known to the world at large; that is, he published it.

Antiquity, that age in which "heaven lay around man in his infancy" was familiar with its facts and lived in that real life which was since lost and now revealed by the science of correspondence. That life was lost by corruption and is still lost.

In his "Conjugal Love," Swedenborg makes this astounding statement, that "the science of correspondence has been concealed since the time of Job, but is now (by him) made known." About Job and the book of Job he said in his book, Apocalypse Revealed 543, "The most ancient books, amongst which is the book of Job, were written by mere correspondence; for the science of correspondence was then the science of science, and they were esteemed above all others who could compose books most abounding in the most significant correspondences; the book of Job is of this nature; but the spiritual sense therein collected from correspondence, does not treat concerning the holy things of heaven and the church like the spiritual sense in the prophets, wherefore it is not amongst the books of The Word."

"The book of Job is an ancient book, wherein indeed is contained an internal sense, but not in series or in regular and connected order" (W. H. 16, S. S. 20, A. C. 2682) hence it is not in the Canon according to Swedenborg.

The way to test Swedenborg's claims, and especially his doctrine of correspondence, is to examine into his general philosophical system, if he has any, and test his statements, that so and so corresponds to this or that, or, to put it more plainly, is the object an integral part of the Whole, if so, then its meaning or correspondence is as Swedenborg asserts.

Such a philosophy is necessary in order to understand and value what a correspondence is, and also correspondences entirely independent of Swedenborg. He has no monopoly on the science, though he claims to have had it revealed to him by illumination. I do not doubt it was revealed to him by illumination and that his inner eyes were opened, but he was or is not the only one to whom that blessing has come. From an authoritative work (E. Madelay: the Science of Correspondence elucidated (page 584) I quote:

"It is to be remarked that Swedenborg claims for himself not inspiration, but illumination: a peculiar illumination and illustration of his own rational faculties, giving him an interior discernment and perception of spiritual truth, and particularly of the internal or spiritual sense of the Divine Word. This mental illumination, however, was a distinct thing from the opening of his spiritual sight, by which he was enabled to look into the spiritual world."

Be this as it may. I ask what was the occasion that led to this illumination? I cannot say whether Swedenborg was a mason or not. Numerous masonic works claim him, but as many say that he was not a mason, and that freemasonry learned much from him. This, however, is certain, that there is no evidence anywhere to prove him a mason.

As I can not say of a certainty that Swedenborg was or was not a mason, I have no right to connect his science of correspondence with ancient masonic symbolism. But this I can state as a fact, that gentlemen of his day and students like Swedenborg had no difficulty in acquiring knowledge in Hermetic philosophy, the Kabbalah, Alchemistry and like subjects and literature. Studies in these philosophies, sciences and arts, were common in his day and the learned atmosphere was thoroughly saturated with them, wherever he moved or was likely to come. I shall not claim that he was a borrower, but it seems reasonable to suppose that he received lively impressions and powerful impulses from such surroundings. And these impulses may have led to his illumination. No illumination comes abstractly or without connection with some actuality. It simply cannot come.

Let me now try to set forth the philosophy which lies back of Swedenborg. All mystics and theosophs hold that the world is a continuous and coherent whole. Such a theory as the modern Pluralism is impossible to a mystic or a theosoph. The world is a universe; that is to say, a unit, and not a mixture of incongruous elements. On this very idea, that the world is a unit, a universe, is built the science of correspondence, because all things hinge together or are integrals of the whole, they correspond to each other or are parts of each other and for no arbitrary reason. Nature is a poem, a rhythmic All, and all its parts are integrals or necessary parts. Disturb the metre and the rhythm is broken. Human individuals out of order are not integrals, but elements of sub-

version of order. Nature is a rhythmic All and all parts correspond to each other. That is the philosophy back of the science of correspondence, and it is more than that, it is the only foundation on which a philosophy can be built which will lead to harmony of life, and that because it is not exclusive but inclusive. It arranges things and persons into a serial order. Integrality is the secret which maintains the universe in harmony.

There is an inner identity of forces and forms of nature, and also an inner identity of these forces and forms with the human mind and heart. Allegories and correspondences show this inner identity though they do not explain it. The explanation of the world lies in the fact that the world is a universe and that all forces and forms are integrals of that Whole.

Did Swedenborg have such a philosophy or not? I think he had, or rather, his philosophy was a theosophy in the truest sense. Swedenborg knows nothing besides the Lord. The Lord is the Alpha and Omega of all his theosophy and all his correspondences relate directly or indirectly to the Lord. He declared so in the Arcana Celestia: "The reason why all and single things, in the heavens and on earth, are correspondences is because they exist from an influx of the Lord."

I cannot here set forth his doctrine of the Lord. You can find it easily in his "True Christian Religion" and in his "Doctrine of the New Jerusalem concerning the Lord." But while I cannot set forth the doctrine nor even enter upon an exposition of that doctrine, I will give a point of view necessary for an understanding of the Bible, and that view seems to me must have been known to Swedenborg, though it nowhere comes out in so many words or in any definition. However, be this as it may, I think you may get a profound insight into Swedenborg's teachings by it, an insight that I do not see you can get any other way. But even if I am wrong in thinking that Swedenborg had this view, I wish you will seriously consider what I say.

It is common to say that the god of the Bible is anthromorphic, that is, a god made in the image of man; by that our thoughts are led to shape, to the image of an old man with long white hair and of great dignity. I do not think there is much to justify such an image. On the other hand, I see representations in the Bible which are helpful to an under-

standing of the Divine as power, force, energy and great activity, conceptions which we can not escape the moment we try to realize Divinity.

The conception I speak of is this: I see the God of the Bible as anthropathic, that is, as a personification of a passional character; he is a glorified man, and I can see Jesus as a passion play. It has often seemed to me that the New Testament could best be understood with such a conception as a key. And it does not seem to me that any orthodox person could take offence at this view. On the contrary, he ought to be helped. In reading Swedenborg on the Lord, the Lord seems to me to be such a passional force, the quickening soul of life. But I am willing to admit that I myself, probably from habit elsewhere acquired, read such a passion into Swedenborg's Lord. Nevertheless, I could not read him that way if there were no such sense back of his words. I have often thought that perhaps Swedenborg was forbidden to speak plainly. It is not at all unlikely. And that he for that reason did not use such terms as I have used. Since his time, the mystic oracles speak much more freely. The spiritual influx of light has been tremendous and not limited to single persons. At any rate, I am sure that Swedenborg was much more of the mystic and theosoph than Emerson ever guessed. It is certain that his everlasting iteration of the same forms of speech is most exasperating and that his presentation of the inner meaning of nature seems to make nature a gigantic crystal, as Emerson said, a "gigantic crystal, all whose atoms and laminæ lie in uninterrupted order, and with unbroken unity, but cold and still. What seems an individual and a will, is none. There is an immense chain of intermediation, extending from center to extremes, which bereave every agency of all freedom and character. . . . All his types mean the same few things. All his figures speak one speech."

This charge is no doubt true, but here is the point where I think Emerson utterly failed to understand Swedenborg: All the formalism and lack of spontaneity Emerson complains about is Swedenborg's method for teaching how the Lord permeates everything and everybody. It is not the substance and purpose of Swedenborg as the Mystic. It is his method as a scientist and we must never forget that he was originally a physicist and, though later he taught in theological forms, he remained a physicist and so did his method.

Hence, I say, this sterility does not militate against the passional nature I feel back of Swedenborg's writings, and particularly in his science of correspondence, in spite of its everlasting repetitions and sameness.

From my own experience I know how trying formalism is when we seek life. And you know how exasperating trivialities are when set forth by people who you look up to, and from whom you expected language to electrify you. However, all on the Path also know that many times the road leads through deserts and swamps and regions totally barren of fruit. All on the road know also that they nevertheless are on the Path and that all roads lead somewhere. The mystic road leads to life. Therefore, in studying Swedenborg understand what his method is and do not be discouraged by formalism.

Even before his eyes were opened, Swedenborg knew or had planned to write about correspondences. In the first volume of his "Animal Kingdom" he writes that his science of correspondence or doctrine of representations was forthcoming, and that he would show "the astonishing things which occur in the living body and throughout nature and how these correspond so entirely to supreme and spiritual things, that one would swear that the physical world was purely symbolical of the spiritual world; insomuch, that if we choose to express any natural truth in physical and definite vocal terms, and to convert these terms into the corresponding and spiritual terms, we shall by this means elicit a spiritual truth, or theological dogma, in place of the physical truth or precept: although no mortal would have predicted that anything of the kind could possibly arise by bare literal transposition; inasmuch as the one precept, considered separately from the other, appears to have absolutely no relation to it."

This is Swedenborg's own statement and it seems he was quite overwhelmed by his knowledge. Yet, he ought not so boldly to have stated that no mortal man would think of such relationship. Other mortals did think about correspondence and knew nature's mystery.

It is boldly claimed by Swedenborg that his science of correspondence is the only key to the scriptures. In the "Word" or the "Scriptures" there is a "spiritual sense" said Swedenborg, and in his "Doctrine concerning the Holy Scriptures" he explains it: "The spiritual sense of the Word is not that sense which shines forth from the sense of the letter while

one is studying and unfolding the meaning of the Word with intent to confirm some truth of the church. This is the literal sense of the Word. "The spiritual sense does not appear in the sense of the letter, being within it as the soul in the body, as thought in the eyes, and as affection on the face, which act as a one, like cause and effect.

"It is this sense chiefly which renders the Word spiritual, not for man only, but for angels also; and therefore by means of this sense the Word gives communication with the heavens."

Please note these last words of Swedenborg "the Word gives communication with the heavens" by means of the spiritual sense revealed by the science of correspondence. This is what I alluded to before when I said that the science of correspondence was a magic power. In the same work Swedenborg declared that "no one can know the spiritual sense except from a knowledge of correspondences." In the same work he also refers to another work of his, namely, "Heaven and Hell," in which work he says one may see what correspondence is, because there "the subject of the correspondence of all things of man has been treated of; and also the correspondence of heaven with all things of the earth."

Now then, if one turns to that place in his "Heaven and Hell" we hear him say: "It is unknown at this day (Swedenborg's day) what correspondence is. This ignorance is owing to various causes; the chief of which is that man has removed himself from heaven, through cherishing the love of self and of the world. He that supremely loves himself and the world, cares only for worldly things, because they please the external senses and are agreeable to his natural disposition, but has no concern about spiritual things, because these only soothe the internal senses and are agreeable to the internal or rational mind. These, therefore, they cast aside, saying, that they are too high for man's comprehension. Not so did the ancients. With them, the science of correspondence was the chief of all sciences; by means of it, also, they imbibed intelligence and wisdom."

Swedenborg further says in the same place: "Without an apprehension of what correspondence is nothing can be clearly known respecting the spiritual world, nor respecting its influx into the natural world; nor, indeed, what that is which is spiritual compared with that which is natural—nor concerning the state of man after death."

For these reasons, Swedenborg says he will state what correspondence is. And he begins to do it, by giving us his cosmological notions. And that is well, because the science of correspondence is evidently a cosmological law, and correspondence is evidently a cosmic fact. It is as a key to cosmic order that the science of correspondence has a claim upon all, even if they do not care for it as a key to the mysteries of occultism in the scriptures.

Swedenborg's cosmological notions are not expressed in philosophical, but in theological terms, and may not readily be translated, and may even be unpleasant to hear, for ears which are anti-theological. But I cannot remedy that.

Now translate his theology into cosmic philosophoy of your own. These are his words: D. C. H. S. Section 6: "From the Lord proceed the Celestial, the Spiritual, and the Natural, one after another. That is called the Celestial which proceeds from His Divine love, and is Divine good. That is called Spiritual which proceeds from His Divine Wisdom, and is Divine truth. The Natural is from both, being their complex in the ultimate." This definition of the natural is most interesting and significant.

"The angels of the Lord's celestial Kingdom, of whom is composed the third or highest heaven, are in that Divine which proceeds from the Lord and which is called the Celestial, for they are in the good of love from the Lord. The angels of the Lord's spiritual Kingdom, of whom is composed the second or middle heaven, are in that Divine which proceeds from the Lord and which are called the Spiritual, for they are in truths of wisdom from the Lord. But the men of the church on earth are in the Divine Natural, which also proceeds from the Lord. From this it follows that the Divine in proceeding from the Lord to its ultimates descends through three degrees, and is named the Celestial, the Spiritual and the Natural. The Divine which comes down from the Lord to men, descends through these three degrees; and when it has come down, it holds these three degrees contained within it. Such is everything Divine, so that when it is in its ultimate degree it is in its ultimate degree it is in its fullness. Such is the Word: in its ultimate sense it is natural; in its interior sense it is spiritual, and in its inmost sense it is celestial; and in each sense it is Divine. That such is the nature of the Word does not appear in the sense of the letter, which sense is natural, for the reason that hitherto the man of this world has known

nothing about the heavens, and, consequently has not known what the Spiritual is, nor what the Celestial is, nor therefore the distinction between them and the Natural."

I have been obliged to quote in theological terms so much of Swedenborg's cosmology in order to come to his science of correspondence and can now do so. He, now, in the same work, says that the distinction between the degrees just mentioned cannot be known unless correspondence is known. "For," as he says, "these three degrees are altogether distinct from each other, like end, cause, and effect, or like prior, posterior, and postreme; yet they make one by correspondences, for the Natural corresponds to the Spiritual and also to the Celestial." In short, the science of correspondence deals with the relationship of these three degrees.

This must be noted! We should not merely turn to a dictionary of correspondence to find the various correspondences to use them, for instance, in defining character as now so many do by number and color. The science of correspondence has a much deeper significance and value. It unlocks the cosmos, and anything that unlocks the cosmos gives us cosmic power. It is for the attainment of our true place in the cosmos that I recommend a study of Swedenborg.

Let me, therefore, quote Swedenborg once more rather than use my own words. In "Heaven and Hell" (Sec. 89-93) he says: "The Whole natural world corresponds to the spiritual world; and not only the natural world collectively, but also in its individual parts: wherefore every object in the natural world existing from something in the spiritual world is called its correspondent."

Note this: the natural is called the correspondent; it is not the spiritual that is so called. The correspondence of the lower or ultimate to the higher or primary is noted in this science. It is a lifting of the understanding from the minor to the greater; it is a light that illuminates the ultimate, so that it may be seen as the outer of the inner, which is the spiritual.

Swedenborg continues: "Since man is both a heaven and a world in miniature form after the image of heaven and the world at large, he, also, has belonging to him both a spiritual world and a natural world. The interiors, which belong to his mind, and have relation to his understanding and will constitute his spiritual world; but his exteriors, which belong to his body, and have reference to its sense and actions, consti-

tute his natural world. Whatever, therefore, exists in his natural world, that is, in his body, with its senses and actions, by derivation from his spiritual world, that is, from his mind, with its understanding and will, is called its correspondent.

"The nature of correspondence may be seen from the face in man. In a countenance which has not been taught to dissemble, all the affections of the mind display themselves visibly, in a natural form, as in their type; whence the face is called the index of the mind.

"Thus man's spiritual world shows itself in his natural world. In the same manner, the ideas of his understanding reveal themselves in his speech, and the determinations of his will in the gestures of his body. All things, therefore, which take effect in the body, whether in the countenance, the speech, or the gestures, are called correspondences."

These are Swedenborg's own statements.

I have stated Swedenborg's doctrines of correspondence and various viewpoints for an understanding of that science in general, and for an understanding of Swedenborg's presentation of it.

As I said before, I wish that some of those who seek occult truths would try to learn how the spiritual manifests itself in the physical, how sensations become perceptions and conceptions, or, which is the same, Correspondences.

PASSIONS AND THE BODY

By P. R. O. F.

THERE is a perfect correspondence between the working of the macrocosm and the microcosm. Our passions are similar to hurricanes; they sweep us as recklessly from the face of the earth, or dig our graves while we pet and caress them; they sap the strength of our hopes, they wither our brains and betray us, sending us through birth after birth in an almost endless rotation. The passions of the body are an ever-living hell fire, which we carry with us. The police records and annals of justice and the rivers of tears shed by suffering wives and children are testimonials to the "Misery of life" involved in the possessions of a body, full as it is of desire. While this picture represents the majority of mankind, the higher grades of men are not so miserable. We may point to Civilization, Sciences and Arts.

MOMENTS WITH FRIENDS

"How do the hibernating animals live without food and apparently without air during their long periods of hibernation?"

No animal organism can live without food. The need and functions of the organism determine the kind of food required. Hibernating animals do not live without food nor usually without air, though it is not necessary for them to take food into their digestive organs to keep alive during the period of their hibernation. Hibernating animals with lungs usually breathe, but their respirations are no more than enough to keep their bodies in contact with their life currents which are at so low an ebb that the animals seem not to breathe at all.

Types of animals and their habits are arranged according to certain economic laws of nature for the preservation of creatures of nature. Food is necessary for the maintenance of every bodily structure, and man's civilization has made it necessary that as to him the intervals at which food is taken should be of short duration. Man accustomed to his three or more meals a day does not understand or appreciate how it is that animals can go days or weeks without food, and that some can live through the winter without eating. Animals in their wild state require proportionately less food than man. The food eaten by natural animals is to supply their needs and so must the food man eats supply his bodily needs.

But man's food must also supply the energy required for the activity of his brain and his wants. According to the economy of nature the food man eats would increase his store of energy and add to his power. Usually he drains his energies into excesses of pleasures. What more than enough the animal eats to supply its present needs is stored in its body as so much surplus energy, and on that it draws when the supply of food is not sufficient for its needs.

As winter approaches, the animals which hibernate increase in fat and are ready to begin their winter's sleep. The cold cuts off their food supply, freezes the ground and drives them into their dens. Then they coil or fold themselves into the position which best conserves their heat and protects from cold. Breathing slows down, the number and lengths of respirations are regulated to the amount of fuel necessary to keep active the flame of life. The food used is not now for muscular activities, but to supply the organism with the energy needed to keep it intact, through its long period of dormancy and sleep. This food or fuel is the surplus energy which it had stored up in its body in the form of fat and which is drawn on during its hibernating according to the body's needs.

As the earth inclines to the sun, the sun's rays, instead of glancing off the earth's surface as in winter, now strike more directly into the earth, increase the magnetic currents and start the sap and flow of life in trees. The sun's influence also awakens the hibernating animals from their sleep, each according to its nature, and as its food supply is made ready by the sun.

Circulation of the blood makes respiration necessary on account of the oxygen which the blood needs and which it gets through the lungs. Increased respiration causes increased

circulation. The circulation is as active as the respiration is rapid and deep. Bodily activity makes the blood active and the active circulation increases the number of respirations, all of which uses up the energy supplied by food. Inactivity of the animal decreases its circulation. In the hibernating animal the circulation slows down to the minimum and its respiration is hardly if at all perceptible. But there are animals in whom the circulation and respiration stop and in whom the functions of the organs are suspended.

"Can an animal with lungs live without breathing? If so, how does it live?

Some animals with lungs do live without breathing. Such animals keep alive by suspending the functions of the organs requiring a food supply and by keeping in touch the animating principle within with the life principle of nature, the invisible and intangible ocean of life, through the magnetic co-ordinating formative principle of its physical body. Seldom if ever a year goes by that the newspapers do not give some facts connected with the discovery of an animal which has lived for an immense period without the possibility of its breathing. Frequently the writer of the article is one who has for the first time heard of a fact such as that of which he writes, and he is likely to describe it as being the first case of its kind on record. As a matter of fact, there are numerous well authenticated cases on record, in reputable scientific journals. Not many months ago one of the morning papers gave an account of such a remarkable discovery. A party of explorers were in search of certain specimens in the interest of science. They had occasion to cut through a section of rock. In one of their cuts the solid rock opened and disclosed a toad which had been embedded in that solid mass. Immediately the toad became the chief object of interest. While looking at it as it lay flattened into its little stone chamber where it had been entombed for centuries, one of the party poked it to see if it was petrified, and the toad surprised them all by hopping out of his tomb. The member who reported his discovery said that he had heard and read of such cases, but had always doubted their possibility until he had witnessed the phenomenon. At the time of the report the toad was alive and well. On another occasion it was reported by persons of repute that while cutting through certain strata of rock in the side of an old watercourse, as the rock parted a lizard rolled out, and was captured when it began to crawl lazily away.

Animals which are found alive fastened between ledges of rocks, or entombed in solid rock, or which have grown into trees, or been buried in the ground, are animals which hibernate, but which can also suspend all organic functions by cutting off the air supply and at the same time cut off the physical connection with certain nerve centers and put them into etheric contact. This is done by rolling the tongue back into the throat and filling the air passage with the tongue. The tongue so rolled back presses into the larynx and stops the windpipe or trachea at its upper end. The tongue thus serves two purposes. It plugs the windpipe, and so prevents the passage of air into the lungs, and, thus placed, it makes a battery through which the life current flows into the body as long as the circuit is kept closed. When the air supply is shut off from the lungs, the blood cannot be aerated; oxygenation of the blood ceases; without blood supply the organs cannot perform their functions. Ordinarily under these conditions death follows, because the current of the breath is broken, whereas the breath must be kept swinging for the physical machinery of life to keep running. But if when the air supply is cut off from the lungs a more subtle connection than the breath is made between the physical body and the life ocean, the physical body can be kept

alive as long as the connection with life is made and the body remains quiet.

As long as the tongue is kept in the position described, the animal will live; but it cannot move, because air breathing is necessary for physical activity, and it cannot breathe while its tongue stops its air passage. When the tongue is removed the connection with the subtle life flow is broken, but the physical life current begins with the swing of the breath.

Aside from the fact that toads and lizards have been found alive in solid stone, much speculation has been indulged in, as to how, unhurt, they got there. As to how a toad or a lizard could have been entombed in stone, the following may suggest two of the several possible ways.

When a creature is found in stone of aqueous formation by a river bank, it is possible that, during a period of its physical inactivity, the water rose and covered it and that there were deposits from the water which settled around the creature's body and so imprisoned it. When an animal is found in stone of igneous origin, it is possible that while in its physically quiescent state, it stood in the way of and was covered over by a cooling stream of molten rock flowing from a volcano. Objections might be made that no toad or lizard would remain in the water long enough and suffer deposits to accumulate into a mass of stone about it, nor could they stand the heat and weight of molten rock. These objections will lose much of their importance to one who has been observant of the habits of toads and lizards, when he recalls the intense heat which they seem to enjoy, and when it is understood that while physically dormant and in contact with the subtler current of life, they are insensible to physical conditions and sensation.

"Does science recognize any law by which man can live without food and air; if so, have men so lived, and what is the law?"

According to modern science there is no such law, because no such law is known to modern science. That a man can live for a long period without food and air is not admitted by official science. There cannot, according to science, be any law which allows a man to live without food and air, all evidence notwithstanding, until science has formulated the law and officially approved it. Nevertheless, men have lived for long periods, without food and cut off from air, according to trustworthy witnesses, and as chronicled in public records. In India there are numerous records in modern times, and accounts and legends going back many centuries, of yogis who because of certain practices were able to and did suspend bodily functions and remain without air for long periods of time. Almost any Hindu has either heard of or witnessed such a performance. One such account will serve to illustrate.

In order to prove that man could acquire extraordinary powers usually considered impossible, a certain Hindu yogi offered to demonstrate to some English officers that he could live for a long period without food or air. The Englishmen proposed test conditions, which were accepted, it being understood however that no other than the yogi's chelas, disciples, prepare him for the ordeal and care for him after it. At the time appointed a large gathering of people assembled to witness the wonder about to be performed. Surrounded by his large audience, the yogi sat in meditation until his disciples attending him saw a certain change come over him. Then they placed him at length in a coffin which was covered and in turn placed in a leaden casket. The cover of the casket was put on and hermetically sealed and was lowered over six feet into the ground. The earth was then thrown on the casket, and grass seed was sown over it. Soldiers kept constant guard around the spot, which was also a place of attraction to visitors. Months passed, the grass grew into a heavy sod. At the time agreed upon all

parties concerned were present, and the audience was large, as the news of the wonder had spread far. The grass was carefully examined with satisfaction. The sod was cut into and removed, the ground opened, the leaden casket raised, the seals broken, and cover removed, and the Yogi was seen lying as he had been placed. He was reverently removed. His disciples rubbed his limbs, manipulated his eyes and temples, pulled out and washed his tongue. Soon respiration began, the pulse beat, a sound issued from the Yogi's throat, his eyes rolled and opened and he sat up and spoke. The only difference in the Yogi was that he appeared to be more emaciated than at the time of interment and burial. This case is recorded in one of the government reports.

Those who claim to be acquainted with the practices necessary to go into such trance conditions, state that Yogis prepare themselves by certain breathing exercises and by certain treatment of the tongue and throat. It is said by them and also stated in books dealing with the subject of "Yoga," that by meditation and exercises in the exhalation, inhalation and retention of the breath, the operation of the physical organs may be suspended and the body still kept alive. It is said to be necessary for one who would go into a long trance to be able to roll his tongue back into his throat. To make this physically possible, it is claimed that the connection between the lower jaw and the tongue must be cut or worn away. Then the would be Yogi is supposed to pull —or what is called "milk"—his tongue in order to stretch it to the required length necessary for the operation. His teacher shows him how.

Whether or not those kind of Yogis have learned to imitate hibernating animals and patterned the natural trance conditions of certain animals, nevertheless the conditions and processes are similar, though what the Yogi lacks in the natural endowment he acquires by practice, or artificial means. The tongue of the toad or lizard requires no operation to give it length, nor do these animals require breathing exercises to connect them with an inner flow of life. Season and place will determine when they shall become entranced. What an animal can do by natural endowment, man may also learn to do. The difference is that man has to supply with mind, what he lacks by nature.

For man to keep alive without breathing he must make connection with his psychic breath. When his psychic breath flows his physical breath stops. The psychic breath is sometimes induced unintentionally by a mental attitude or disturbance, or it may be induced by the magnetism or the mind of another, as in deep magnetic or hypnotic trance. When a man, of his own will, passes into a state where he lives without breathing he does so by some such physical and breathing exercise as described or, except for natural breathing, without any physical movement whatever. In the first case he makes contact with his psychic breath from his physical body below. In the second case he relates his psychic breath to his physical from his mind above. The first method is by means of the senses, the second is by means of the mind. The first method requires the development of the inner senses, the second method is accomplished when one learns how to use his mind intelligently, independently of his senses.

Many grades of matter and more than one body enter into the construction of man. Each of his bodies or grade of matter is supplied from the world to which it belongs. But the main life supply is through one of the bodies which transfers life to the others. When the life supply is taken through the physical it is used and transferred to the psychic. When the main supply comes through the psychic it transfers to and keeps alive the physical. The law is that man can keep his body alive by the breath he is able to give it.

A FRIEND.

THEOSOPHY

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THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

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In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

THE WORD

VOL. 16. DECEMBER, 1912. NO. 3.

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CHRISTMAS LIGHT.

IT is dawn of the winter solstice. Light-beams in the southern east drive away the army of night and tell of the rising lord of the day. Clouds gather as the day wears on and cast the longest shadows of the year. The trees are bare, the sap is low, and frost-darts pierce the barren ground.

Evening comes; clouds change the sky into a dome of lead. The winds moan low a dirge of death; on a little space above the earth-line of the southern west, the gray sky lifts as from a stage. The dying king of heaven, a fire-globe robed in a purple shroud, sinks into trembling space, beyond the valley running through the distant hills. Colors fade; lead-clouds close above him; the winds die down; the earth is cold; and all is wrapt in gloom.

Time's tragedy of its last year is done. Thinking man looks on, and in it sees symboled life's tragedy—and the forecast of his own. He sees the uselessness of effort in the endless round of life and death, and sadness falls over him. Fain would he lay down the weight of years and pass into the forgetfulness of dreamless sleep unwaking. But he cannot. The dire woe-cry of humankind breaks the gloom of sad-

ness; and he hears. Up rise the frailties of man: Lost faiths, broken friendships, ingratitude, hypocrisy, deceit, are seen. In his heart there is no room for these. He feels the sorrows of a world in throe and throbs with the aching heart of man. In himself man hears the cry of man for power to see, to hear, to speak. Lives of the past and lives to come find voice within him, and these speak in silence.

The sun's path symbols the life of man: as sure to rise—and whether the sky be bright, or overcast—sure to sink into the dark. This has been the course through countless aeons and may go on for aeons unknown. Man's whole life is but a puff of air, a flash in time. It is a streak of light, enfleshed, costumed, that falls and for a few moments plays upon the stage; then trembles, vanishes, and is seen no more. He comes—he knows not whence. He passes—where? Is man born to weep, to laugh, to suffer and enjoy, to love, only that he should die? Shall man's fate always be death? Nature's laws are the same for all. There is method in the growing grass blade. But the grass blade is a grass blade. Man is man. The grass blade flourishes and withers; it questions not the sunlight nor the frost. Man questions while he suffers, loves, and dies. If he shall not be answered, why should he question? Men have questioned through the ages. Still, there is no more answer than there is echo to the grass blade's rustle. Nature gives birth to man, then compels him to commit offences which she repays with hardship and death. Must kind nature ever be made to tempt and to destroy? Teachers speak of good and bad, of right and wrong. But what is good? what bad? what right? what wrong?—who knows? There must be wisdom in this universe of law. Will questioning man ever remain unanswered? If the end of all is death, why this joy and agony of life? If death does not end all for man, how or when shall he know his immortality?

There is silence. As the twilight deepens, snow flakes come from the north. They cover the frozen fields and hide the grave of the sun in the west. They hide the barrenness of the earth and protect its future life. And out of the silence comes reply to queries of man.

O, wretched earth! O weary earth! playhouse of the games, and blood-stained theatre of countless crimes! O poor, unhappy man, player of the games, maker of the parts you act! Another year has passed, another comes. Who dies?

Who lives? Who laughs? Who cries? Who wins? Who loses, in the act just ended? What were the parts? Cruel tyrant, and poor oppressed, saint, sinner, dolt, and sage, are parts you play. The costumes you wear, change with the shifting scenes in each succeeding act of life's continuous show, but you remain the actor—few actors play well, and fewer know their parts. Ever must you, poor actor, hidden from yourself and others, in the costumes of your part, come on the stage and play, until you have paid and received pay for each deed in the parts you play, until you have served your time and earned freedom from the play. Poor man! too eager or unwilling actor! unhappy because you do not know, because you will not learn your part—and within it remain separate.

Man tells the world he seeks the truth, but he holds on to and will not turn from falsehood. Man calls aloud for light, but slinks away when light comes to lead him out of darkness. Man shuts his eyes, and cries out that he cannot see.

When man will look and let things come to light, the light will show the good and the bad. What is for him, what he should do, that is good, is right, is best. All else, for him, is bad, is wrong, not-best. It should be let be.

He who wills to see will see, and he will understand. His light will show him: "No," "Let be," "That is not-best." When man heeds the "no" and would know the "yes," his light will show him: "Yes," "Do this," "This is best." The light itself may not be seen, but it will show things as they are. The way is clear, when man wills to see it—and follow.

Man is blind, deaf, dumb; yet he would see and hear and speak. Man is blind and, fearing light, he looks into darkness. He is deaf because, listening to his senses, he trains his ear to discord. He is dumb because he is blind and deaf. He speaks of phantoms and disharmonies and remains inarticulate.

All things show what they are, to the one who sees. Unseeing man cannot tell the semblance from the real. All things proclaim their natures and names, to the one who hears; unhearing man cannot distinguish sounds.

Man will learn to see, if he will look into the light; he will learn to hear, if he will listen for the true; he will have

the power to articulate speech, when he sees and hears. When man sees and hears and speaks with the harmlessness of power, his light will not fail and will let him know immortality.

"THE MAN OF THE WORLD" AND "THE LADY WORLD."

BY LOUIS FRIIS

YOU may have been in Strassburg Museum and there seen in the gallery of sculptures a series of statuary —all figures are lovely to look at in front; behind they are hollow. They represent "The Lady World." Hear her legend.

The story is told about Wirent von Grafenberg, " a man of the world," that once a lady suddenly appeared in vision before him. She was more beautiful and fascinating than Venus or Pallas. She was charmingly arrayed, but covered no more than to reveal her magnificent form, and she wore a crown upon her head.

Wirent, pale with alarm, sprang up and welcomed her in the most gallant manner. "Be not frightened," she said, "I am the lady for whose sake you so often have risked your life, whose faithful servant you were. I am now come to bring you your reward."

"Pardon, noble lady," Wirent exclaimed, "if I have served you, I know it not; but, tell me who you are."

"Willingly," she answered; "you need not be ashamed of being my servant. Emperors, kings, dukes, counts, and freemen, alike serve me. I fear no one but God, who alone is mightier than I. My name is "The World." You shall have your reward, so long desired: behold!"

With these words she turned her back upon him and, behold, it was covered with snakes, ulcers and hideous creatures. A lothsome smell came from her and she disappeared.

"The forms of Nature cannot exist without matter and a certain subject." According to the subject of his thought, man thinks matter, nature, into forms. Let man think Beauty, Goodness, Truth. The World will return to him what he thinks.

DREAM STATES

By Eduard Herrmann

THE MAGICAL POWERS OF THE SOUL

THE psychologists who want to solve the riddle of man, make a mistake in studying only the positive state of his life and neglecting the negative state. Waking may be called the positive state and sleeping the negative; the first has been so long and exhaustively studied that our men of science do not find anything especially wonderful in it—certainly not a soul, and, least of all, so called magical powers.

It is true that from time to time men and women appear who, on account of their strange powers and faculties, cannot be classed among the general flock of homo sapieno. But they do not count for much; they are either inexplicable exceptions or freaks of nature, who prove nothing further to the man of science. So we have such geniuses declared by eminent scientists to be partly or wholly insane, because they seem to draw their inspirations from a source which, according to the materialistic teaching, should not, and does not exist. Those scientists evidently do not agree with Kant, who believes that we may receive impressions from another, a spiritual world, and that we are always in connection with that world. In opposing materialism it is well to have a great authority on our side. Here are the words of Kant, from his "Dreams of a Ghostseer," p. 21. "It will later be proven that the human soul stands, in this life also, in an insolubly connected intercourse with all the immaterial natures of the spirit-world, that the soul exerts an influence on them and receives impressions from them, without really knowing it."

Now Kant's "spirit world" need not be considered to be the spirit-world of the spiritists. In all probability his conception of a spirit-world was different from theirs. But his words undoubtedly prove that he believes man to be a spiritual being, connected with the phvsical world by his physical

body, and with the spiritual world (Schopenhauer's and Hartmann's "Unconscious") by his transcendental Ego, which, for brevity, we will call the Soul. In the world of the "Unconscious," we live more than one-third of our lives, and still, we know very little about it. In the evening, when we fall asleep, we become unconscious of the outer world, in order to become conscious of that other world which, in our waking state, is called "unconscious." That we really become conscious of it in deep sleep will be abundantly proven by the researches and observations of that eminent thinker, Dr. C. du Prel, whose work on sleep-life we will now consider. Quotations are from his "Philosophy of Mysticism."

"Sleep is induced by the quiescence of the nerves of sense, and of the outer folds of the brain in which they terminate—the deepening of sleep implies the successive insensibility of the folds, which might easily extend to the cessation of function in the whole cerebral nerve system." (p. 29.) "Now, if in spite of this, the inner waking continues and even appears to be exalted, we should be obliged to transfer the dream consciousness to another organ, which can be none other than the nerve system of ganglia with the solar plexus for center. This ganglionic nerve system is very little known to us, but there can be no doubt that it is able to transmit impressions which are so fine that we cannot become conscious of them in the waking condition; we therefore are able to receive in deep sleep information from the interior and exterior world which are not accessible to us in the waking state. We might hear tones which are not perceptible to our physical ear, or see lights which are invisible to the physical eye, in short, we remain in contact with the general life of nature, because sleep can only suspend our sensuous relation to nature, but not that which is unconsciously present in waking existence" (p. 31). Thus "dream is by no means a mere remnant of the daily consciousness, but a new consciousness qualitatively different from that." And for this reason it is important to not only study the waking, but also the sleeping state of man—they are complementary to each other. We cannot solve the riddle of man without taking into consideration both sides of his relation to nature.

Are there really forces of nature of which we become aware in sleep, but which escape the consciousness of sense? Dr. Arnold Wienholt made experiments with his children,

which prove this to be the case. He made passes with an iron Key, with lead, zinc, gold and other metals at the distance of half an inch from the side of the face and neck of his soundly sleeping children, who gave unmistakable signs of feeling them. "Sleep therefore is accomplished by a perception at a distance, and announces the presence of substances which do not excite feeling in the waking man." If this far-feeling excites corresponding dream images, as it undoubtedly does, then we have already discovered a mysterious power which, in the course of our study, will develop into a truly magical one.

Now, it is a peculiar thing that we remember only the dreams which immediately precede our waking and forget those of the deep sleep, and that the remembered dreams are usually insignificant or senseless. The reason for this is, "the dreams of light sleep are remembered because the organ is partly the same as in waking consciousness" and partly that other organ of which we spoke before. The mixed activity of the two organs explains the senselessness of the dreams. "The same is applicable to the dreams immediately ensuing upon sleep, the waking organ not being yet completely at rest." (p. 37.) Only in the deep sleep, when the disturbing causes of the waking memory have entirely disappeared, can important dreams appear, because only then can the inner waking be present in a pure condition. The dreams of deep sleep cannot be remembered because the dream-organ is another one than that of waking consciousness, and without the observations made in somnambulism we would not know that the soul dreams in deep sleep, nor that she has any extraordinary powers.

All of us have experienced confused dreams which occur while we are falling asleep or waking up, which two processes are gradual. "These dreams are a mixture of fragments of the daily consciousness, of functions of the dream-organ, and of images having their origin in vegetative excitations within the organism." (p. 39.) These three different sources bring about the dream-confusion of light sleep, every mental suggestion from any of those sources transforming itself into a plastic picture which may change with the rapidity of thought. Since in light sleep the outer nerves of sense are to some extent impressionable, it follows that any external stimulation of sight, smell and hearing may influence the source of a dream.

"A person on whose mouth a few drops of water had fallen, had such a lively dream of swimming that he even made the usual motions with his hands." (p. 40.) The last thoughts of our waking consciousness also influence the course of our dreams, wherefore it is strongly recommended to have good, pure and noble thoughts just before falling asleep—anyone following this suggestion will, to a certain extent, be able to determine his dreams, as well as the amount of rest and recreation he may get while asleep. But the best results will be had with light diet before sleep, as nothing disturbs sleep and dream so much as the nutritive processes. Altogether, the dreams which occur before the brain is completely at rest and entirely cut off from the outer world, so to speak, are not worth consideration. When the cause of all this disturbance is removed—that means, when the organ of our waking consciousness is perfectly at rest—then the dream-organ begins its work and causes the significant dreams which occur only in deep sleep. "But, as the bridge of memory fails between the deep and the waking sleep (on account of the change of the organ), the existence of the orderly and significant dreaming can only be proved when either the dreamer translates his dream into acts (sleep-walking), or accompanies it with words (somnambulism), or lastly, when, contrary to the rule, it is recollected." (p. 43.)

Many physicians assert that dreams do not occur in deep sleep, but somnambulism proves the contrary to be the case; for in the deep magnetic sleep, when rapport with the external world no longer exists, through the external senses, an inner waking and activity takes place which in some cases is wonderful and contrary to all we know, and is believed only by those who either have seen the experiments or who believe that man is a spiritual being and gifted with divine powers.

"The external condition of sleep life is similar in the ordinary dream and in that of somnambulism. In somnambulism the ball of the eye is directed inwards and upwards, and this appearance, as Aristotle noticed, is incident also, though less markedly, to common sleep * * * also, that somnambulists accompany their visions with words, is only an extension of the experience that movements of the lips, if not articulate speech, often occur in sleep." (p. 46.) "Sleep is a mild sort of somnambulism lying midway between that and

waking life," and we should not fall in the error of regarding somnambulism as a mediate condition between sleep and waking. If in somnambulism the most painful operations can be undergone without feeling them, the insensibility must be infinitely greater than in sleep. "The curative power which physicians ascribe to sleep belong in a still higher degree to somnambulism," because the sleep of somnambulism is more intense and refreshing. All somnambulists feel themselves greatly strengthened and praise it with enthusiasm. Thus sleep and somnambulism are not diverse in nature; the phenomena of common sleep, as well as its curative effects, are increased in somnambulism. The regret is that the curative effect of sleep is not studied more by professional scientists, for much more can be learned from somnambulism than from vivisection, "in which not causes, but merely concomitant appearances, are discovered." (p. 50.)

There have always been extreme views in regard to the significance of dreams; the Ancients regarded them as highly important; the Moderns, of no importance. The Bible, and many of the old Greek philosophers, ascribed a divine origin to dreams; Cicero believed that the soul reveals its divine origin chiefly in dream (De Senetute); the Christian fathers were of the same opinion. In our time, where materialistic views predominate, dreams, like all psychical phenomena, are regarded merely as operations due to organic conditions. "Dreams are nonsense." Such is the current opinion, and a very superficial one, as the empirical investigation of dream life will prove. "Dream has a real value, and is a door through which we can penetrate into the obscurity of the human enigma. In dream are exhibited other forces of the human Psyche, and other relations of the Psyche to the whole of Nature, than in waking life." (p. 55.)

The principal reason for the disregard in which dreams are held is, that in our time only those dreams are taken which occur right after falling asleep, or just before waking up, as they are penetrated by the matter of the waking consciousness. The memory diminishes with the depth of the sleep, so it is only natural that the really important dreams do not come to our consciousness except through the study of somnambulism, which is neglected, and thus "the majority of intrinsically remarkable dreams are unfortunately lost; even when we wake from them immediately, only obscure ideas and feelings can

be traced, and the deepest degree of sleep, that induced by magnetism, is followed by complete oblivion." (p. 57.)

In spite of this general forgetfulness of deep-sleep dreams, there are many that can be remembered, such as premonition dreams. I have had such personal experience, which undoubtedly proves the soul's faculty of prevision or clairvoyance. Another kind of dream must be explained in the same way, namely, "by the clairvoyance of the human Psyche, foreseeing in its transcendental consciousness the awakening cause"; and leading the dream up to that cause, which then becomes the climax of the dream. As for instance, "Napoleon the first was asleep in his carriage when the infernal machine exploded under it. The report roused him from a long dream, in which he was crossing the river Tagliamento with his army, and was received by the cannon of the Austrians; so that he sprang up with the exclamation 'We are undermined!' and awoke.

1. Richers mentions the dream of a man who was awakened by a shot fired off near him. He dreamed that he had become a soldier, had suffered unheard of hardships, had deserted, was taken, tried, convicted, and finally shot. 2. Maury tells that he was ill in bed and dreamed of the French revolution. Bloody scenes passed before him. He spoke with Robespierre, Marat and other monsters of that time, was dragged before the tribunal, was condemned to death, and finally guillotined. He woke with terror to find that a rail over the bed had got unfastened and had falled upon his neck like a guillotine. 3. Those cases cannot be explained by accident since they happen frequently, and, since the awakening cause is always the climax of the seemingly long dream, it is rational to suppose that this climax or awakening cause is seen or felt before it actually takes place. But we have much stronger proofs for the faculty of prevision, inherent in the soul, as we shall see later on.

Another peculiarity of the dream state is, that our conception of time and space is entirely different from that which we have in the waking condition. Our mode of thinking is so much more rapid in dream that it baffles all understanding; take, for instance, the following case, which Count Lavalette relates:

"One night, asleep in prison, I was awakened by the Palace clock striking 12. I heard a sound as the grating

being opened, and the guard relieved. I fell asleep immediately and had a dream" (here follows the account of a frightful dream, the particulars of which, according to the feling of the dreamer, must have occupied at least five hours) "when suddenly the grating closed again with great violence, the noise of which awakened me. I made my watch strike; it was still twelve o'clock, so that this fearful fabric of imagination could have lasted only two to three minutes, the time necessary for the relief of the guard, and the opening and shutting of the grating. It was very cold, and, therefore, the relief was very quick; moreover, the gaoler next morning confirmed my reckoning. And yet I can recall no event in my life the duration of which I could assert with greater certainty, of which the particulars were better impressed upon my memory, and of which I was more completely conscious."[1]

Jean Paul says somewhere that the dreams of one night would require a whole day for their narration, which is quite correct, since sometimes in the briefest period we believe we have lived through months. Splittgarber in his book, "Sleep and Death," gives the following explanation of this extraordinary disregard of time and space in dream: "There remains at last no other solution of the problem before us than that of the supermundane origin of the soul, according to which she is confined to the limits of time and space only through her connection with a material body in the present world; and is relieved from these fetters, if only approximately, in the early stages of the dream-ecstacy, recovering her higher freedom and divinely related nature."

There are numerous interesting peculiarities of the dream state which it is impossible to enumerate all in a short article. I shall only offer one other before we consider the most important ones, of the deep and somnambulic sleep.

Probably we all have had the experience of our own Self being apparently divided into two Egos, which play and converse with each other as in a drama. One of two always gets the better of the other—because it is the transcendental, superconscious Ego, which, as pointed out before, seldom gets a chance to manifest its knowledge while we are awake, but does so in the dream state. When he was learning English, Maury spoke the langugage with someone in a dream, and

[1]Memoirs and Souvenirs, I. 28.

wishing to say he had called on him the day before, used the words: "I called *for* you yesterday." The other at once told Maury this expression was wrong and that he should have said, I called *on* you yesterday." On awaking, Maury looked and found that his censor was right.

It is told of the celebrated Dr. Johnson that in a dream he once had an argument with another, and he was greatly vexed by the suriority of his opponent.

Bertrand was asked in a dream if he knew the origin of the word "dame." He replied that he did not. On being requested to consider well, he replied, after some deliberation that it must come from the Latin *domina.* This derivation was denied by the other, who looked as if he enjoyed Bertrand's perplexity. When at length Bertrand "gave up" the answer the other laughingly replied, "Don't you see, it comes from the Latin *damnare,* because we are plunged into perdition by women."[2]

The most important aspect of sleep and dream is that pertaining to the moral and physical health of the individual. It has already been pointed out that sleep gradually closes the avenue connecting us with the outer world, so that finally the causes which excite our dreams cannot be received from outside impressions, wherefore we must look for causes which lie within us—for "dream images must also have an exciting cause of some kind." (p. 192.)

"Dream is thus a symbolical representation of interior conditions of the dreamer; it is a symptom of health or disease." Aristotle says, "The expert among physicians say that great attention is to be paid to dreams."[3] This has changed in our time. There is hardly a physician now, who would ask his patient about his dreams, although there can be no doubt that interior states are often reflected in our dreams. Dreams depend to a great extent on internal sensations, which, although also present in waking, cannot come to consciousness because our brain is preoccupied with the manifold impressions of the outer world. When those impressions cease, then the internal stimulations, through the nervous system, are carried to the brain, where they set up correspondingly symbolical dream images which are sometimes exceedingly valuable for correct diagnosis.

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[2]Betrand: "Traite du Somnambulisme," 441.
[3]Aristotle: On Prophecy in Dreams, C. I. 2.

Every disease has its so called incubation period, during which the patient is apparently still sound. At this time medical diagnosis detects no symptoms at all—these consisting in very weak excitations which do not enter consciousness —and perhaps only in dream are represented by images, because the susceptibility to inner excitations in sleep makes it possible to bring even the weakest impressions to consciousness. As Aristotle puts it, "Since the beginning of all dreams are small, so also are those of diseases and other conditions arising in bodies. These must therefore make their appearance earlier in sleep than in waking. Here are a few examples:

Aristedes, the orator, dreamed that a bull attacked and wounded him in the knee; on awaking he found a tumor there.

Arnold de Villenova dreamed he was bitten in the foot by a black cat! next day a cancerous ulcer appeared on his foot.

Conrad Gessner dreamed he was stung by a serpent; a few days later on his breast there appeared a plague-boil, of which he died.[4]

The physician Esquirol says that many of his insane patients betrayed the causes of their disease in sleep. Hippocrates (460 B. C.) was probably right when he said that in dream the soul knows the cause of disease, at least in an image.

From all this we see "that consciousness of our bodily condition is much more extensive and distinct in dream than in waking. What is either not perceived at all or only as general feeling, is in dream particularly distinguished and symbolized;" and since our inner waking is in proportion to the depth of our sleep "we should undoubtedly obtain valuable disclosures, if we could preserve the memory of the dream—images of deep sleep—or if in deep sleep we could be brought to speak about our condition." (p. 206.)

The only way to bring this about is by means of somnambulism. "The somnambulic sleep is much deeper than ordinary sleep, and will therefore also bring with it a clearer sensibility of the body; somnambulists, moreover, can be made to speak and often do so spontaneously. It may therefore be supposed that the phenomena of somnambulism will offer a

[4]Perty: Mystische Erschainingen, II. 365.

valuable contribution to the proof that dream is a physician." (p. 206.)

Now, if from the foregoing we have learned that dream is often a means of diagnosis, it will not astonish us that the deep sleep of somnambulism, which excludes our senses entirely from the outer world, produces a more complete inner waking and correspondingly more distinct consciousness of the bodily condition. This is indeed the case. That it was known by the Ancients is proven by Hippocrates, who says, in his treatise on dream, "When the soul is by sleep released from the body, not indeed altogether, but from the gross service of its parts, it retreats into itself as into a port for protection from storm; it then sees and knows all that goes on within, painting this condition in different figures and colors, and explaining distinctly the state of the body,"—and in Subara's Commentary to the Brahma Sutra III. 2, 3, we read, "In the body the soul goes about as she pleases." The researches in somnambulism not only confirm this, but also that "persons in the somnambulic sleep judge diseases more correctly than the thoughtful physician," (p. 208). They frequently give exact anatomical descriptions of the diseased organs, "such as the layman without abstract knowledge would give from mere perception." This has been confirmed by many of the best physicians.

It may be of interest to the reader to know how and by whom this wonderful faculty of the magnetic sleep was rediscovered.

The French physician, Puységur, a pupil of Mesmer, had put into magnetic sleep a sick young man, who, waking interiorly and perceiving the seat of diseases, of his own accord said: "I have an abscess in the head; it will suffocate me if it falls upon the chest." The want of scientific precision in the words might easily have caused Puységur to suppose them the delirium of fever. But not being prejudiced by system, he had the gift of allowing facts of a new character to avail as such; he pursued the matter further, and thus became the discoverer of one of the mosts important phenomena in the province of psychical knowledge.[5]

Somnambulists not only see the interior of diseased organs but they also possess a knowledge of the future course of

[5]Puysegur: Recherches Physiologiques, p. 45.

their diseases. "Much as the sceptic may be inclined to doubt such a faculty, it has nevertheless been confirmed by a large number of physicians with great certainty. It will suffice to here refer to the judgment of the medical faculty of the Paris Academy." (p. 214.) Bertrand mentions more than sixty dangerous cases, the occurrence and duration of which were foreseen and described most minutely by somnambulists, even the prevision of death frequently occurred without their having any knowledge of it in the waking state. Somnambulists do not only see or know the effects and cause of their diseases, but also the causes of them; a remarkable case is told by Justinus Kerner, whose somnambulist saw a piece of mother-of-pearl, which years before she had swallowed, grown into her stomach, and how, in the course of further treatment, it was gradually forced out, showing exactly the form and even the fissures which she had described before.[6]

Many cases are recorded by reliable physicians, where somnambulists predicted events resulting from external causes. Here is one: "Dr. Meissner's somnambulist dreamed that she was floating on a wave, struggling with the greatest energy against drowning; the next day she fell into the bath in a swoon, and, being alone, was in danger of being drowned." (p. 218.) Such cases prove that the utterances of somnambulists rest on clairvoyance, which is probably always combined with that very deep sleep, but which cannot come to the knowledge of the observer except in cases where the health of the sleeping person requires it. The wonderful healing instinct of nature manifests in different ways. Somnambulism shows that this healing instinct is not blind, but knowing and seeing; and, if not interfered with, is infallible. "In waking, our healthy organs perform their functions imperceptibly for our consciousness and we are sensible only of those which are morbidly excited. In ordinary dreaming this inner sensibility is exalted, especially in relation to diseased organs, and the exciting cause is represented in symbolical images. Finally, in somnambulism, self-inspection is among the most constant phenomena, inclining likewise especially to the diseased organs, often without any symbolism." (p. 221.)

Now what do we learn from these researches? First, that Hindu sages were right in attributing great importance

[6] Kerner: Geschichte Zweier Somnambules, p. 94.

to the solar plexus in connection with inner conscious states, because the inner waking with all its phenomena, which occurs in the deepest sleep, when the central nervous system has no relation with the external world, must have another organ which connects the soul with the outer world; and this organ is the system of sympathetic nerves called the ganglionic system, which has its center in the solar plexus, while the central nervous system has its seat in the brain. When we see the picture of an Indian ascetic with gaze fixed on his solar plexus, we may understand that he desires to get into the inner waking and clear seeing state, the source of which all somnambulists declare to be the solar plexus.

Secondly, we learn that man's waking consciousness is inferior to his consciousness in the somnambulic sleep. In the somnambulic state he becomes conscious not only of the so-called vegetative functions, such as heart-action, digestion, secretion of bile, but he apparently subjects things to his conscious will; and this he can not do in his waking state, except as the result of a life-long training.

Thirdly, the researches in somnambulism prove that one of the magical powers of the soul, clairvoyance or prevision, does actually exist, and that the so called "Unconscious" or "Unknowable" of the modern philosophers is neither unconscious in itself, nor unknowable to the intelligent observer. On the contrary, it is an actively conscious force, which works with definite purpose and knowledge to a certain end. The purpose and knowledge is in our transcendental Ego, or as it is called, our Soul. The theosophical teaching is true: We ourselves are the inscrutable beings who possess the mystical powers of self ideation and self creation, and that there is no higher task nor more important duty than to learn to know ourselves. Psychology is a fascinating study, even if it considers only man's relation with the outer world; it becomes a sublime science when it takes as a starting-point the statement of the world's greatest teachers, that the soul of man is immortal and gifted with divine powers. One should prove this with scientific exactness. His efforts will help humanity to mount from belief to knowledge. Every such step is most important, as it will influence the well-being of all coming generations; for the only true progress of man depends on his *knowing* that he is an immortal being—everything else is of secondary importance.

CHA-EM-UAS, SA-OSIRIS AND IU-SOAS

BY ORLANDO P. SCHMIDT

THE learned article, from the pen of W. St. Chad. Boscawen, on the "Birth of Se-Osiris," which appeared in the January, 1903, number of Biblia, p. 304, is so full of suggestive thought, that I cannot refrain from briefly mentioning some additional facts closely connected with the subject.

A papyrus, then in the British Museum, dated in the seventh year of the Emperor Claudius, that is, about A. D. 47, has on its reverse side, dating from about A. D. 76, a transcription in Demotic relating to Cha-em-uas, the miraculous birth and childhood of Sa-Osiris, and the contest between Sa-Osiris and certain magicians.

Cha-em-uas was the eldest son of Rameses II, held the exalted position of High-priest of Ptah, at Memphis, and became successively crown prince and joint-regent.

The aged high priest was childless, but he dreamed one night that a son, to be named Sa-Osiris, would be born to his wife, Mehti-en-usech-et, who was destined to do many marvels in the land of Egypt. Before this miraculous birth, Sa-Osiris, who was with his father Osiris in Amenti, saw the trouble that was being placed upon Egypt by certain wicked magicians. After his birth the youth displayed marvelous wisdom, and at the age of twelve years argued with the scribes in the House of Life, at Memphis, so that all the land wondered at him.

The names of the chief actors in this story are highly significant. *Cha-em-uas* ("Crowned in Thebes") is a title which has been fully explained in my "Chronological History of Egypt." It was introduced for the first time during the joint reign of Thothmes III and Amenophis II, to mark the sothiac epoch of Payni, 1704 B. C., and was afterwards borne by four successive epoch-kings, namely, Seti I (1584 B. C.), Amenmes (1464 B. C.), Rameses Menophres (1324 B. C.) and Ramesse-Iarbasse, or "Nile" (1204 B. C.). "Chamois" is

simply a modification of *Nem-chau* ("Re-crowned"), and is analogous to *Nem-mesut* ("Re-born"). For example, Seti I used these titles to mark the transition from the hanti of Payni to the hanti of Epiphi, which occurred in the year 1584 B. C., for he reigned 36 years in the former, as Sa-payni, and 23 years in the latter, as Osiropis, or "Egyptus." This "new birth" and "re-crowning" are commemorated in the Temple of Abydus in the narrow hall which contains the celebrated list of 76 kings, known as the "Table of Abydus." In this representation Rameses II, who then became nominal co-regent with his father Seti, appears as a youth wearing the distinctive side-lock. He afterwards named his eldest son Cha-em-uas in honor of this important chronological event.

The only one of these five epoch-kings, however, who was familiarly known by the title *Cha-em-uas* ("Chamois") was Amen-mes, who headed the hanti of Mesori, 1464 B. C., and reigned as "Hyk" at Thebes from 1476 to 1450 B. C.; but, after the accession of Setnecht and Rameses 111, he was declared to be illegitimate, and excluded from the official lists. It is with this particular Cha-em-uas that we are now chiefly concerned.

In the false List of Syncellus, known as the pseudo-Sothis list, there are several epoch-reigns, taken from Manetho's lost "Book of Sothis," which certainly belong to this interesting period, namely, No. 3, "Spanios" (Sa-payni), with 36 years; No. 6 "Osiropis" (Hus-ir-hapi), with 23 years; and No. 14, "Chamois" (Cha-em-uas), with 12 years. This epoch-reign of 12 years thus assigned to "Chamois," fills out the interval between the death of Menephthah (1476 B. C.) and the epoch of Mesori (1464 B. C.), while the 14 years of "Miamous" (a corruption of Manetho's "Amen-mosis" or Amen-mes) represent his reign after the epoch.

Thus Chas-em-uas or "Chamois," serves to astronomically mark the date of the mystical birth of Sa-Osiris, who was known as "Harpokrates," that is, *Har-pa-chrad* ("Horus, the Babe").

Mesori is simply *Mes-har-i,* from *Mes-har* ("Birth of Horus"), and the epoch of Mes-har-i, as I have demonstrated in said History, was automatically fixed each 1460 years by the "heliacal rising of Sirius" on the first day of Mesori of the vague year.

The preceding epoch of Mesori 2924 B. C. is mentioned by an eminent authority. In the so-called "List of Eratos-

thenes", the reader will find the following epoch-reign: No. 26, Sempsus Harpokrates, with 18 years, which fills out the interval between the beginning of the Eighth Dynasty (2942 B. C.) and this epoch 2924 B. C.). "Sempsu" is the Egyptian *semsu* "eldest," "highest," also used for "first-born," for Horus, *"the babe,"* was the first-born son of Isis and Osiris.

The "Rising of Sothis" on the first day of Mesori, 2924 B. C., occurred about 3 days after the summer solstice, but in 1464 B. C. it occurred fully 14 days after the summer solstice. I mention this fact, because the birth of Horus Se-Osiris took place about 6 months later at the winter solstice. There were good and sufficient reasons for fixing the birth of Horus at the winter solstice, for the astronomical phenomena connected therewith served as figures or symbols of the mystical events associated with the ancient Egyptian doctrine of "Life," that is, "natural life with God for time and eternity."

After the "murder of Osiris," Horus arose in a two-fold character: first, as the "avenger of his father"; second, as the "peace-loving saviour of mankind."

As "saviour" he was called "Iu-soas," and his shrine as such was located to "the north of Heliopolis" (mehti On"). Is it not significant, that, in the legend cited by Mr. Boscawen, the mother of Se-Osiris is called Mehti-en-usech-et? This name was actually borne by an Egyptian princess, the mother of the Ethiopian Ur-oa Nimrod, and I have given it in its unabridged form, as it appears in Lepsius' "Book of Kings," No. 573.

In the Pyramids of Phiops I, Menthusuphis I and Phiops II, a most important text mentioning this "Iu-soas, mehti On," can be seen inscribed on the walls of the inner chambers. In this text, the deceased Pharaoh is substituted for Horus, and described as *"sa Choperer mesi em hotep-et char Smu Iu-soas, mehti On, per-et em up-et Seb,"* etc., which Maspero tentatively renders as follows: "Le fils du Scarabée, qui est né de Hotpit, sous le poil d' Iousas la septentrionale, issue du front de Sib" (Pyramid Texts, pp. 208 and 209, compare pp. 309 and 442.)

Bearing in mind what precedes these words respecting Nofer-et ("Perfect One"), "the daughter of the great God," and "messenger from heaven to earth," and the mystical nature of the text, guided by the determinatives affixed to the

words to explain their meaning, I venture to translate the above somewhat differently. *Hotep-et* in this connection stands for "offering," and *Smu,* for "sacrificial lamb." In fact, in two of the copies Smu actually has the lamb as its determinative.

Now what is Smu but "Smy," one of the distinctive titles of Typhon? Plutarch tells us that "Typhon was called Seth, Bebon and Smy" (Isis and Osiris, ch. 62). Seth, Set or Sutech was the "lord god" of the serpent-worshipping Hamites, who conquered Egypt in the year 2348 B. C. They were addicted from time immemorial to the abominable practice of human sacrifice, and they introduced it in Egypt, and maintained it there for 511 years, until they were driven out by Aahmes, who promptly abolished it. The unfortunate victim was marked with a red-hot seal, upon which was the representation of a kneeling man bound to a stake, with his hands tied behind his back and the knife at his breast. Over this kneeling victim was written, in plain hieroglyphs, the word "Smu" (Wilkinson, V.352).

Thus there can be no doubt as to the meaning of the word Smu thus applied to this lamb. Pharaoh is identified with Horus, the son of the "Creator," who was born in "Hotepet," as the "sacrificial lamb Iu-soas," whose temple, or shrine, was located to the north of Heliopolis, and who "issued," or went forth, from the "forehead of Seb" (the Earth). "This night he cuts (breaks) the bread. This day he baptizes the heads of the Satiu" (Beduin).

The name Iu-soas appears contemporaneously in the Hebrew Joshua, meaning "Saviour," and it cannot be a mere coincidence, that, at this identical epoch, 1464 B. C., Moses conferred upon the "son of Nun," the hero of the Israelites, this most suggestive title Iu-soas. This was 27 years after the Exodus and 12 years after the death of Menepthah.

Coming down to the time of the Christian era, we find that Sothis rose "heliacally" on the first day of Mesori, about 25 days after the summer solstice, in the year 4 B. C., and it was at the winter solstice of this same year, thus marked by the heliacal rising of the most brilliant of the fixed stars, that the Egyptians were expecting the birth of Horus, the son of Osiris, to take place. He was to spring up from the "Perfect Root," which is mentioned in the Horus-titles of the Pharaohs

from Ptolemy XI to the emperor Domitian. In fact, this epoch, which dates from the close of the year 4 B. C. and the beginning of the year 3 B. C., that is, the middle of the quadrennium 5-2 B. C., was celebrated as a great religious festival throughout Egypt.

Again the "consuming flame," which was supposed to proceed from the Uræus on the Diadem of Lower Egypt was called *"Nasereth."*

Is it strange, therefore, that the Egyptians, according to Boscawen, revived their old legends, and attempted to connect the birth of Jesus of Nazareth, which, according to the most reliable tradition, also occurred at this identical epoch, with the mystical birth of Horus, the son of Osiris?

The emperor Augustus was vain enough to believe that the incarnation of Horus had actually taken place in his own person as Cæsar and Pharaoh at this pre-determined date, at least, he *claimed* to be son of God from and after this epoch.

Before we can understand the ancient Egyptian doctrine, however, we must seek to get a correct conception of what was really meant by such symbols, or personifications, as Osiris, Isis, Typhon, Horus, etc., but the limited space available in this periodical makes it impossible for me to attempt it here.

SELF-ASSERTION

By CHARLOTTE F. SHEVILLE

THE asserting of one's self is by no means a matter of uniform manifestation. Correct thinking does not come with our natures; therefore, we, for the time being, make our own truth and error. Hence the aspects of ourselves are so contradictory. The usurping self is the product of many factors. These factors are common to all humans in varying degrees. Instinct, impulse, intellection and intuition innately take active, interblending parts in our decisions; but ignorance, overshadowing all, causes our views of matters to be as diverse as are the reflections of the same cloud in our atmospheric sky.

Instinct and intuition represent knowledge without reasoning. Impulse results in actions which come from desires, fears, loves and hates. Intelligence is the result of the mind acting through the brain. In early life, the assertings of ourselves are mainly due to impulse tempered more or less by the instinct which dominates for self-preservation. In maturer years, reasoning becomes more and more: but our educated, pampered desires holding sway make wilfulness responsible for many of our acts.

The true human is a soul; but a soul encased in a body with its cellular appetites, and enmeshed in tendencies that distract, hinder and becloud its efforts for free manifestations. As near as we can come to it, and speaking in general terms, the soul is the thinker; is that which wills; is the knower in each one of us. It is the free soul which ought to assert itself in affairs of this world, in our contact with each other, in our aims, and in our makings for progress. This soul acts through the human mind, which has for its familiars our physical senses, our brain powers, and those subtle memories which we recognize but cannot explain.

The human soul has the power for progress to a plane where its efforts, through volition, thoughts and acts, may so advance itself that the good of its own individuality will make for the good of the race, and for the good of humanity as a

whole. It also has the power for degradation; thus retarding its own advance, and being negative for the advance of others.

Since the functioning of man is so complex in his make-up, it follows he plays many widely diverse parts. He is swayed by body appetites, by emotions, by rational and irrational thinkings. What is called his self-asserting self is very often a reflection of environments, the outcome of the rulings of customs, or is an echo of traditions. One's real self does not so often come to the fore; man really functions on the plane of relativity: consequently, his understanding is the result of a limited mind; of an intellect that uses but a part of the necessary data, thus evolving distorted truths.

Contact with humanity is largely responsible for the ways in which man asserts himself. The latent possibilities within us respond quickly and powerfully when brought in contact with the impulses and thoughts of other selves. The influencing of these other selves is something which has always been sensibly known, but which has not so often been reckoned with as a stable fact. Our latent energies are so balanced, so poised, that an unspoken thought, a word, a look, an act, will project them into activity. Thus acts are precipitated which are effectual ere they are realized by the actor. Our latent energies far exceed our active energies.

Mankind is still quite mechanical, quite automatic in its acts. We respond to various forms of excitations and do not seem to be free agents. It is our duty to become intelligent and rightly discriminating; to be dispassioned, unbiased and equal-minded in our attitudes towards all matters. The consciousness of right and wrong, of cause and effect, of whys and wherefores, establishes responsibility; this recognized responsibility renders us free agents. To establish our identity as self conscious, intelligent, harmoniously obedient parts of the whole, is our Path through life.

The establishing of our individuality is not such an independent affair as it at first seems to be. We are parts of the whole of humanity. Were we as consciously cognizant of this whole as we are approximately of our individual selves, our course of actions would be quite foreign to what we now represent.

We all come into the world with a certain amount of energy. This energy counts for very much in the assertings of ourselves. It is a very telling part in each of us, and stamps

our individuality as the world knows us. This force to do is a power in our possession. Great sinners have become greater saints; but we cannot understand things human save by the way of a realizing knowledge of the legitimate, fraternal outlets of this pent-up force. The ideal superman of today will appear when man so learns to adjust himself in his bearings to the sum total of human life, that the stock which now breeds criminals will give place to fraternal, goodwill men and women.

The assertive self should always be felt, known and recognized, to place us among our kind; not necessarily the noisy, self-advertising self, but rather the quiet, forceful self that counts for so very much. Each of us is a part of an harmonious Whole, despite its varieties. We can call that Whole, Consciousness, Ideation, Will, Universal Over-Soul, or by any other of the current appellations of that Great Unknown, which is only cognized through its works. The true self is not a separate entity, but an entity possessing qualities which are veritable parts of the Great Soul. As this Great Soul asserts itself through law and action, so must we do also.

Broadly speaking, we are body, soul and spirit. We are congeries of appetites and passions; of attractions and aversions; of thoughts and actions; of haunting memories and of inexplicable yearnings; but over all is the basic fact, "I am I." This consciousness of our identity must be the keynote in our sphere of actions, in our responsibilities, in our aims and in our strivings to do. We must determine whether we use our bodies, or whether they use us.

There is a great difference between really living, or merely existing. Being intelligently alive embodies a responsibility to our conscience. Our conscience is the link that binds us to that Higher Self we sense so dimly.

Asserting ourselves means work, and work squarely done. Our work, as moral factors in humanity, is to call out the best from others, as well as to bring out the best in ourselves. When we can be as forceful and as impersonal as is our sun, when he brings out the true colors in our flowers, we shall then be filling our rightful niche in the economy of living. By being more "for good" than "against evil" we convert complexities of conduct to straightforwardness, which is a far more beneficent modus operandi. Often our very disobedi-

ences exhibit strength and possibilities for good; as is well shown in the biblical story when the son says to his father "I will not go," and afterward, "I go, Sir."

Our ignorance is not necessarily innocence; neither is good by innocence necessarily forceful. Good acts, from a knowledge of both the good and the evil, are far more potent than are such that spring from either ignorance or innocence alone.

In the asserting of ourselves the good of the individual ought never to be separated from the good of those with whom we deal. In order to accomplish this we must persistently obtain knowledge and intelligence; and then live and be that for good which these accretions reinforce. In all our acts we must do our duty, countenancing no shirkings. Duty is to do the right thing when confronted by a choice of actions. If in these matters we fail and fall, the harm done is not so much in falling, as it is in not getting up again. Our duty is to use experience by learning to avoid wrong, and to establish the right as an integral part of ourselves.

To build character for ourselves is our life work. When such building has for its tools, pure thoughts, clear sight, intelligent knowledge, tolerance, kindness, goodwill, truth telling words,—such character building creates and maintains an assertive power which radiates and makes for good, as does the beacon light that illumines for all.

THE BEAUTIFUL, THE AESTHETE AND SCHILLER

By C. H. A. BJERREGAARD

IF I were to tell what you and I seek or ought to seek, I would say, "Something not ourselves," and yet, at the same time, "Something most thoroughly ourselves."

By that paradoxical saying I would indicate that you and I sought an ideal which was beyond us and yet most thoroughly in ourselves. Theosophs and mystics call that ideal the Highest Self, union with God, and by many similar names. For the present I will unite the two tendencies of search by another term. I will call it the Human. The Human is both ourselves and not ourselves.

We define ourselves most readily as being "human," especially when our actions are examined and when we compare ourselves to animals and nature at large. On the other hand, we must as readily admit that we are far from the ideally human when we earnestly and profoundly compare ourselves to that which we call Spirit. The comparison will bring out the fact that we are far from our ideal, and show that the human ideal is not realized by us.

The Human, as ourselves and as not ourselves, reaches as far back as thought can carry us, and as far forward as thought can carry us. When we examine the conception, it appears to be infinite; it appears also to run parallel with our conception of nature; the two seem never to meet and it does not seem that they ever could meet. This is, however, a moot question: whether ultimately the Human is Nature, or whether Nature is the Human. I shall not argue the question. For the present I shall call the Human the superior, and say that Nature is at heart human. Nature meets the Human on every point, though I admit Nature must first be conquered before the human element appears.

We all seek that plane on which we can live without being preyed upon by incidentals; where we may overcome karma and attain freedom; where all contradictory and nat-

ural forces are inoperative; where neither happiness nor unhappiness count. A plane on which we can be ourselves: be human. We are instructed to seek that plane by means of the Good. To be truly human we must be good, we are told. We are also instructed in Truth, and Truth is said to be the way to the Human.

I do not dispute the two methods. I wish to point to a third method: the method of beauty; and I will claim for it that it has advantages not offered by the Good or the True. When I speak of beauty, I am not specially referring to beauty in art or beauty as artists speak about it. As we shall see, beauty is far above and beyond art; at the same time there can be no art without beauty. True art is beautiful, yet ever pointing beyond itself to beauty. There is also the special mystic way on which one may travel into the sublime plane of Divinity. But few are willing or ready to make themselves saints. Of that path I shall now speak.

The path of beauty is open to all and requires no other sacrifice than that prescribed by beauty itself.

Beauty opens the door to the plane for those who can not get in on it by "the good" or "the true" or any other way. Beauty has power to neutralize the praying forces and give an understanding that far surpasses all conceptions and imaginings. Beauty can still all longings for happiness and fears for unhappiness, by keeping us above both. Beauty has power over all natural forces. It is so the cosmic and normal order. Mark, I say cosmic and normal, and want thereby to make a distinction between two special theosophic methods. One seeks the impersonal, the natural order; the other the personal, the human order. They are both theosophic, but one is more philosophic and scientific; the other is more religious and mystic. I will pay due attention to both.

What beauty is in itself I cannot say. Beauty is an ultimate element in the universe, and can not therefore be analyzed. But while we can not define beauty, nevertheless we know it as a radiant mystery: it is both known and unknown; it is secret and it is open.

It will appear, then, that beauty is the same as Order, Plan, or Logos, Reason of the World.

That which I have written in other articles on "The Logos," and printed in THE WORD, applies to beauty. Both

terms define the plastic, moulding, ordering, metric or rhythmic power of the universe. Beauty is prodigal; it is diffused everywhere in the organic and the inorganic world, and holds sway everywhere. It is disclosed in all the movements of the universe, in atoms as in planetary systems. It is that spirit which shines through and eradiates and transfigures material substances; it is that eternal spirit which leaps from one organic form to another, the moment the first decays and perishes. It can change and adapt itself from form to form. It is as the poet sang:

A light in sound; a sound-like power in light,
Rhythm in all thought, and joyance everywhere.

As a very real presence beauty may be experienced when we are alone in one of the intense solitudes of nature, as in deserts or mountain regions. Such intense solitudes in nature are great reservoirs of forces, sometimes dreadful and creating panic; at other times full of beauties, real forms, real souls, not merely specters or imaginative reflexes of our own minds, but nature-souls, so different from our common psychic perceptions, that most people can not even believe they exist. They exist nevertheless, and they are those who clothe rocks and waters with beauty. Human eyes can not see them, but half concealed and half revealed they appear to the soul.

Those who have been favorites of nature, and granted the revelation of these beauty-forms, arrive at that glorious state in Theosophy, in which they can feel kinship with all creation, however, unlike we are to these nature-forms. To be sure, they are impersonal, yet we meet them on a human plane, which proves that that which most people mean by the human is something too limited to comprehend or inclose the plane of these nature-forms. The majority of people must re-define the Human to themselves.

What is nature? I do not know, but I perceive nature as love, joy and beauty; that is, I attribute human qualities to nature. These three are inseparable. They cannot be parted and be made the single sources of the World-All. Love is the maker, Joy the manifestation, Beauty the binding or at-one-ing element. So in Nature. So in Man.

You may call Love, the Good; and Joy, the Truth. Both are single in themselves; they can stand alone. In history

they do stand singly. Upon the good is built all morality; upon truth is built all philosophy and science. But the beautiful is never found single; beauty never stands alone. Beauty is always two; that is, the sum total of the good and the true. It is always a uniter, a restorer, an at-one-er. So in Nature. So in Man.

Should you wish to use theological terms, you may correctly say that beauty is the Son, the connecting hypostasis between Father and Spirit. Equally correct would it be to say that beauty is the Spirit, proceeding from the Father and the Son. Instead of the three theological fundamentals we may speak of the theosophic seven. No matter. Beauty is then the fourth, or the Square. The more we study the cosmos, the more we shall understand that the word cosmos means beauty. The word cosmos is Greek for "an orderly system," and order is a special attribute of beauty. The opposite of cosmos is chaos, and that means disorder, lawlessness, and is never beautiful.

Tradition attributes to Pythagoras the invention and application of the word cosmos; the name Pythagoras is itself sufficient commentary on the word, and leads us directly into theosophy. All theosophs are familiar with the term and idea back of cosmos, which is, the immanence of the Divine. Try in contemplation to substitute beauty for immanence and you shall be pleasantly surprised at the result. You shall find that beauty as a feeling, is an exact equivalent to immanence as a conception. They two are coordinates.

I have alluded to the Greeks and their aptitude for beauty. It was Greece that conceived the idea of a demiurgos, or divine artists who created the world. To Socrates and Plato he was an architect, one who builds worlds. The term demiurgos is often heard in theosophic discourse. Let those who have not read what Plato says in the Timäeus make haste and there see it stated, that the world is the most beautiful of all generated things, and why it is so. And when you have finished Plato, you may read Gnosticism, which is still richer in treasures describing the divine architect and the realms of beauty formed by him. Timäeus and Gnosticism are theosophic gospels of beauty. Not the beauty artists speak of, when they mean technique; nay, beauty is that intense life which endeavors to mould you and me into its own likeness, which is immortal and rich in light.

Why study and admire the truth and goodness in the world and overlook the beauty of the world itself? It is a mistake to ignore form. It is by means of form that we live in the world and know it and use it. It comes to us in our senses. Our senses are forms of the world—not low or degraded, as some mistakenly claim. Do not listen to these ignorant teachers; they are out of order. Why is there so much beauty in creation? The answer is simple: the Divine is present in the world as beauty, and we may realize that Presence very easily through and by that which we call law. Beauty means law.

It is very well to retire to silence and solitude and on the introspective way to search for the Divine, and possibly find it. But too many limit themselves to that method. Go out into the Open also. Get up on a cliff and watch the waves and learn the art of seeing them theosophically. If there be any wind moving you will see, if you really care to see it, many different systems of waves as they pass over one another, each pursuing its own path. They admirably picture and corresponds to the waves of humanity which sweep through the various rounds, in races and subraces, always leaving something behind, the sea or the eternal body of Man: the Human!

The trains of waves also leave their impressions on the sand at the shore. You have seen their sculptures on the sand; the arches formed by the waves are sublime images of the immeasurable power that made them and their marvellous order and law. They resemble the waves of tradition from antiquity. Traditional lore is just such marks made in the sand of history, and as uncertain and easily washed away by the rising sea of new thoughts and lives and waves of humanity. But while the outer marks of tradition are easily disturbed, and we know how fragmentary tradition is, the substance and the power of tradition remains. They are the everlasting wisdom of God, Theosophy.

When you get into the Open, go into the woods; stoop and look at the humble but perfect grace of a fern leaf, the marvel of forest bottoms. You can not construct the curve of the fern with a pair of compasses. It is too elastic, too organic.

This summer I visited friends and often went into the woods in the morning, before breakfast. One morning I dis-

covered the meaning of the biblical phrase, "dew of the morning." I made that discovery by means of a part of Deut. XXXII.2, which reads:

"My speech shall distill as the dew."

Dew is rarely upon the trees; it comes mainly upon the low things upon the soil, only too often overlooked or even despised and considered not beautiful. Many would prefer a naked forest bottom, would cut down all the small growth on the sloping hills and around the edges of the dells and crevices flowing with water. The phrase of Deut. is scientifically correct. The dew does distil from the soil; it rises from it and gives that vital color to the small ferns, the grasses and curvi-formed things which make them so eloquent to one who has learned to love these things of the minor, or, in a sense, the hidden world, for these things are hidden by the forest as the body is by clothes. I love to lie down on the forest bottom, and I know from experience that "my speech distills as the dew." I can see as at no other time, and I grow eloquent. To be sure, the world knows nothing about my speech; but I do, and my good genius who is always present on such occasions hears my enthusiasm, and the occasion is one of uplift. It is a worship of the Great Mother. Learn from Fra Angelica, the mystic and the artist, how God comes in the low things, those despised. Kiss them and thank these small things for being a guru or leader to royal mysteries and a genuine theosophy. The holy life of a nature-saint is as exalted and immortal as the holy life of a temple-saint.

Sight is an absolute spiritual phenomenon and a theosoph may follow either nature or the temple mystery. Either will lead to sight. It is for the initiate to make sure that he follows the right road; his and nobody's else. The same organic power that turns the fern also makes the spiral shells. That of the Nautilus is a logarithmic spiral and, while geometry and arithmetic are written all over it, it has nevertheless a vitality that no mathematical measure can account for. Take it into your hand and point it towards the sun and you shall see that the sun and the nautilus mean the same and do the same work in the world economy, and, were moulded by the same passionate longings. And by and by you may see how human both are.

In all these lines, movements and sounds one ought to

recognize the religious service offered the Divine in Nature's temple, and one is not a theosoph who does not partake or becomes influenced by so much presence of the Divine. It is a communion service, a perpetual service. There is no need of a priest or go-between. The holy bread is offered on every leaf, and the precious blood flows in every stream. Translate your theosophic terms from scientific and philosophic form into aesthetic forms and you shall see how your theosophy renews itself and in that rejuvenescence you renew yourself. Try your terms into poetry. You speak of degrees, cycles, rounds, try to hear them as lyric song or emotional states; or try to see them as stately epics, either narrative or descriptive; or let the degrees act dramatically and pass before your vision in evolutionary order. In dramatic form the cycles will readily show you in an ensemble the struggles, toils and strivings of mankind. In one moment you will see history as tragedy; in the next as comedy, but in both cases as poetry or rhythmic beauty.

In proportion as you use language musically to express the influx you receive during your studies and meditations, you shall get more theosophy. I venture to assert that all Nature's forms are moulded on the same basis of the rhythm that prevails in poetry and music and the human heart. Translate your customary theosophic terms into architectural forms, and you shall discover the art-form of your soul life, and see how the soul builds its own temple and of natural qualities, which are magically transformed into real conditions of consciousness; and, how the roof of the temple rises out of consciousness and into spiritual beauty. Or do the same thing after the method of sculpture and your theosophy will carve you an image of will, strong in definite lines, and full of moral expression. The theosophy that springs from such a procedure will fill you with mystery and inspiration and lift you into the universally Human.

The theatre was to the wise Greek the most potent of all opportunities for teaching morality and manners. Why should it not be the same for theosophy? The world has aptly been called a stage on which the spirit of beauty acts the drama of life. Take the beast of indolence and brutality and let it see Beauty dance, and it shall happen as it does in the fable, that the Beast throws off the mask and comes forth

as a glorious prince. I repeat it, the world is aptly called a stage. And I want to add, a singing stage, a musical stage; it is a cosmic melody of love, beauty and joy. And melody is creative; it creates fire-energy and if you catch that melody, you yourself shall be a note in the great symphony that throbs through the world's heart. In that note lies immortal life; it is an enchantress of the passions to purify them and transmute them into spiritual fire. Try to dance to that melody, and you shall discover that life owns no better discipline. It makes character; it reveals life and love. It is thoroughly human, which means something unique. But where is the one who thinks he is a student of theosophy, who can remain indifferent to light and all its colors? Who has not guessed at a relationship between passion and electricity, or heard the universal Logos-voice in the cricket's chirping, or the bird's note, or buzzing of bees, or the awful roar of the lion, the melancholy bleating of the lamb?

The other day, as I crossed the Hudson, my eyes looked upon the marvelous brilliancy of the afternoon light on the rocks and trees of the Palisades, and I was lifted by beauty. I got more than beauty. The formation of the rocks and the bushy growth upon the tallus revealed to me a significant configuration which at once filled me with a spiritual and exalted joy that remained with me all the day. Then I saw a family likeness between the Divine and Nature, Theosophy.

My experience as a personal factor was joy and exaltation. But here is an experience of Wordsworth's which gave fear. Wordsworth tells of rowing at night alone on Ethwite lake:

I dipped my oars into the silent lake,
And as I rose upon the stroke my boat
Went heaving through the water like a swan;
When, from behind that craggy steep, till then
The horizon's bound, a huge peak, black and huge,
As if with voluntary power instinct
Upreared its head. I struck and struck again;
And, growing still in stature, the grim shape
Towered up between me and the stars, and still,
For so it seemed, with purpose of its own,
And measured motion like a living thing,
Strode after me. With trembling oars I turned,

And through the silent water stole my way
Back to the covert of the willow-tree;
There in her mooring-place I left my bark,
And through the meadows homeward went, in grave
And serious mood. But after I had seen
That spectacle, for many days my brain
Worked with a dim and undetermined sense
Of unknown modes of being; o'er my thoughts
There hung a darkneses—call it solitude,
Or blank desertion. No familiar shapes
Remained, no pleasant images of trees,
Of sea, or sky, no colors of green fields;
But huge and mighty forms, that do not live
Like living men, moved slowly thro' the mind
By day, and were a trouble to my dreams.

That which Wordsworth saw was a Nature-power, but to use his own words from another poem:

" * * * a power
That is the visible quality and shape
And image of right reason,

and therefore not evil, but only dreadful, demonic. Wordsworth evidently lost the theosophy of the experience. He was frightened away and did not commune.

As I have often said, go out into the Open, to the winds and tempests, the rock and the sea, to the things of the air and the desert, and allow your wild impulses and tendencies to be nourished. You are in no danger. If you seek beauty, your passions must needs link themselves to noble sentiments.

All "the unassuming things hold silent station in this beauteous world." While I say that and always see Nature's beauty in human forms, I do not say that you, like the Greeks, shall meet forms with limbs, feet, feathers, joints and hair; nay, my theosophy sees the Eternal Soul clothed with purer robes than those of flesh and blood. And it is that beauty which theosophs ought to cultivate.

It is not only in the Open, that the Beautiful can be communed with, but some art has the redeeming power, and the power to place us in communion with that highest power, we seek: the Universally Human, the Divine.

Of numerous illustrations, I will choose one by Paul de Saint Victor, from among his essays "Hommes et Dieux."

He describes how he stood alone before the Venus of Melos, in the Louvre, and how the alcove was illuminated by the glory of that wonderful sculpture. As he stood there in a reverential mood and nobody and nothing foreign disturbed the sublime moment, he knelt down and worshipped that glorious representation of woman; and he whispers us in the ear with becoming awe, that in that moment he felt the demonic power of woman, the *deisideimonia*. Her attitude was fierce, almost threatening. Her exalted beauty of face overwhelmed and humbled him. What Wordsworth saw on the lake, Paul de Saint Victor saw in the alcove in the Louvre. The one felt the human-divine force in nature. The other felt the human-divine force in art. Wordsworth did not feel the beauty there was in the giant spectacle. Paul de Saint Victor got more theosophy out of his experience than Wordsworth. Why should not theosophs seek a similar opportunity like that of Paul de Saint Victor? By a similar experience they may pass into beauty and the immeasurable. Another art object may for them have the same effect.

This leads me to connect art with the beautiful; that is, art of a peculiar kind, art of power, art which is magic, such as it was often found in the ancient temples. The art treasures which had the magic powers and which we find in the ancient temples, such as those of Egypt, were created by the use of the material presented by nature, in such a fashion that the ideal truth embodied was accepted as the actual. There was practiced no delusion. No, if we are sincere, you and I may, while we remain mere frail human beings, present the ideal truth so livingly that our presentation becomes the actual truth. So with ancient temple art. That explains the power in amulets, stones. Try to find that art, and your theosophy will be of some use to you.

Art has been called "an instructor of the nations." The name is quite correct. Art is, however, not a schoolmaster who directly enforces the lessons. It is indirect in its work, but not less instructive. It purifies the feelings; it develops the sense of form and order; it accustoms the heart to vibrate rhythmically; in lyric song it lifts us above all the limited; by picturesque manners it illustrates and proclaims practical wisdom in a way no moralist can do with so much effect.

These qualities are the ones a theosoph who seeks life,

wishes to be influenced by, and they can give us all that power vested in those ancient art treasures found in the temples.

To develop the universal human, to become partakers of an all-sided humanity, it is necessary that we cultivate art. Art is a wonderful educator and is able to exalt us above the visible and actual condition of life. In addition, art has the power of charm, which science has not; and can address herself to a wider circle than science, which is, after all, for the few. The weakness of art lies in its appearance in the phenomenal world and its dependence upon it. It is so easily mistaken for a mere phenomenon, just as the majority of people look upon a stone by the wayside. The strength of art lies in its connection with the beautiful, and in being an image, which contains the essence of the phenomenal world and the anticipation of the world to come.

Art brings us before the truth. It was an art object, Praxiteles' Venus, which brought Paul de Saint Victor before the truth, the demonic woman! Just as that statue of Praxiteles drew Paul de Saint Victor out of himself and down on his knees before it, so does all genuine art. That is its magic power. It is that power which lies hidden in temple art.

In contradistinction to science, which is a child of toil, art must be considered a gift, a special gift fallen into the lap of a few. But, while only a few can make art, art itself is a general human characteristics. It has followed mankind through its whole historical development; different manifestations, but always concerned with the ideal of humanity. In its different manifestations, art is an excellent index to the life of the people among which it has lived. Shakespeare is a good index to the English nation, as he is a poet for all ages. Calderon is an index to Spanish temper, and its view of life. Egyptian monumental art is an open book in which you can see its mysteries, and they have been read. If you think you were an Egyptian in a former incarnation you must read your theosophy in Egyptian art, and nowhere else. It will reveal the universal beauty. Your art ideas are an index to you.

(*To be continued.*)

DOGMA AND RITUAL

OF

HIGHER MAGIC (HAUTE MAGIE)

By Eliphas Levi.

Translated from the French by Major-General Abner Doubleday

Annotated by Alexander Wilder, M. D.

(*Continued from page* 99)

2 ב B

THE COLUMNS OF THE TEMPLE

Hakamah.[1] (Wisdom) Domus. (The House.)
Gnosis. (Knowledge.)

Bases of the Doctrine—The Two Principles—The Active and the Passive

KNOWLEDGE is the absolute and complete possesion of the truth.

Therefore the sages of all times have trembled before this absolute and terrible word. They dread to arrogate the first privilege of the Divinity by attributing knowledge to themselves, and they are contented instead of the verb *to know,* with that which expresses learning; and instead of the word *knowledge,* they have adopted that of *gnosis,* which expresses solely the idea of knowledge by intuition.

What does man really know? Nothing. Nevertheless, he is not allowed to be ignorant of anything. He knows nothing, and he is called upon to know everything.

Now knowing supposes the binary condition. An object known is indispensible to the being that knows. The binary

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[1]Hebrew, חכמה, *chachama,* wisdom; personified as Wisdom in the Bible, and as *Achamath* by the Gnostics.—A. W.

is the generator of society and law. It is also the number of the gnosis. The binary is the unit increasing itself by itself, in order to create; therefore, the sacred symbols make Eve come out of the very breast of Adam. Adam is the human tetragram which is summed up in the mysterious jod, the kabalistic image of the phallus[2]. Add to this jod the ternary name of Eve (חוה), and you form the name of Jehova, the divine tetragram, which is the kabalistic and magic word par-excellence:

יהוה

that the high priest in the temple pronounced in the temple pronounced Jodcheva[4], (*i. e.* I-Hava).

Thus the unit complete in the fecundity of the ternary, forms with it the quaternary, which is the key of all numbers, of all motions, and of all forms. The square in turning upon itself produces the circle equal to itself. The circular movement of four equal angles turning around the same point is the quadrature of the circle.

"That which is above equals that which is below," said Hermes. Behold the binary serving as a measure to the unit, and the relation of equality between the height and the depth. This is what constitutes with them the ternary.

The creative principle is the ideal phallus, and the principle created is the formal kteis.[5]

The insertion of the vertical phallus in the horizontal kteis forms the stauros (cross) of the Gnostics, or the philosophical cross of the Masons. Thus the crossing of the two produces four, which in moving itself determines the circle with all its degrees.

א (Aleph) is the man; ב (Beth) is the woman. The first is the principle, or origin; the second is the manifesting ideal (verbe). A is the active; B is the passive. The unit is Boaz; and the binary is Jachin[6]. In the tri-grammes of Zohi the unit is the yang, and the binary is the yin.

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[2]Hebrew, צלע tzala, a side, a rib.—A. W.

[3]Greek γαλλος a symbol or object of reverence, applied to the male organs. Kings III, XV, 13, also Herodotus ii, 48.—A. W.

[4]The Samaritans pronounced it Iabe or Yova.—A. W.

[5]Greek, κτεις, a comb; a hand with fingers extended; a euphimism the female organism.—A. W.

[6]Kings I or III, vii, 21. Jachin יכין, is said to denote an orrery or universe; Boaz, an erect pillar, or phallos.—A. W.

Yang Yin

Boaz and Jachin are the names of the two symbolic columns which were in front of the principal door of the kabalistic "temple of Solomon."[7]

These two columns explain in the Kabala all the mysteries of antagonism, whether national, political or religious, and they explain the generative struggle of man and woman; for, according to the law of nature, the woman ought to resist the man, and he should charm or subdue her. The active principle seeks the passive; the plenum or pleroma is amorous of the void: the throat of the serpent attracts its tail and in turning upon itself it recedes from and pursues itself. Woman is the creation from man, and the universal creation is the woman or consort of the first principle.

When the principal being made itself creator, it erected a jod or a phallus; and in order to make way for it in the plenum or pleroma of the uncreated light, it had to hollow out a *kteis* or shadowy space equal to the dimension determined by the creative desire and attributed by it to the ideal jod of the radiant light.

Such is the mysterious language of the kabalists in the Talmud, and in consequence of the ignorance and wickedness of the vulgar, it is impossible to explain or to simplify it more. Hence, what is creation? It is the mansion of the creating idea (verbe). What is the kteis? It is the house of the phallus[8] What is the nature of the active principle? It is to give forth. What is that of the passive principle? It is to bring together and to fecundate.

What is man? He is the initiator; the one who breaks the way, ploughs and propagates. What is woman? She is the producer who brings together again, waters and gathers the harvest. Man makes war and woman brings peace[9]; man destroys in order to create. Woman builds in order to preserve. Man is revolution; woman is conciliation. Man is the father of Cain; woman is the mother of Abel.

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[7]The Zukht Suleiman, or Temple of Peace, was a favorite symbol in various oriental countries.—A. W.

[8]Thus anciently, Isis was called Athor, At-Hor or place of Horus; and Astarte or Istar was named Derketo, or Atargatis, the place or maternal abode of Keta.—A. W.

[9]Women anciently were the ambassadors to make or perpetuate peace.—A. W.

What is Wisdom? It is the reconciliation and union of the two principles. It is the meekness of Abel directing the energy of Cain. It is man following the gentle inspirations of woman. It is sensuality overcome by legitimate marriage. It is revolutionary energy softened and tamed by the mildness of order and peace. It is pride yielding to love. It is science acknowledging the inspiration of faith.

Then human science becomes wise because it is modest, and being taught by love or by universal charity it submits to the infallibility of universal reason. It can then take the name of gnosis because it at least perceives what it cannot boast of knowing perfectly.

The Unity can only be manifested by the binary. Unity itself and the idea of unity already make two. The unit of the macrocosm reveals itself by the two opposing points of the two triangles.

Human unity completes itself by means of the right and left. The primitive man is androgyne. All the organs of the human body are arranged in two, except the nose, the tongue, the navel, and the kabalistic jod. Divinity, one in its essence, has two essential conditions for fundamental bases of its existence: necessity and liberty.

The laws of the Supreme Reason render divinity necessary and regulate liberty, which is necessarily reasonable and wise. In order to render light visible, God has only put the shade beneath. In order to manifest truth he has rendered doubt possible. The Shade is the repellor of light, and the possibility of error is necessary for the temporal manifestation of truth. If the buckler of Satan did not arrest the lance of Michael, the power of the angel would be infinite destruction directed from above downward. And if Michael's foot did not detain Satan in his endeavor to ascend, Satan would attempt to dethrone God, or rather would lose himself in the abysses above. Hence, Satan is as necessary to Michael as the pedestal to the statue, and Michael is necessary to Satan as the check to the locomotive. In analogies and universal dynamics we only lean on that which resists. Thus the universe is balanced by two forces which keep it in equilibrium: the force which attracts and that which repels. These two forces exist in physics, philosophy and religion. In physics, they produce equilibrium; in philosophy, criticism; in religion, progressive

revelation. The ancients represented this mystery by the struggle of Eros and Anteros, by the combat of Jacob with the angel, by the equilibrium of the mountain of gold, which the gods on one side and the demons on the other held tied together with the symbolical serpent of India. It is found also figured by the Caduceus of Hermes by the two cherubim of the ark, by the two sphinxes of the chariot of Osiris, by the two seraphs, the white and the black. Its scientific reality is demonstrated by the phenomena of polarity and by the universal law of sympathies and antipathies.

The unintelligent disciples of Zoroaster have divided the binary without referring it to unity, thus separating the columns of the temple and wishing to make a fragmentary god. The binary in God only exists by the ternary. If you conceive the absolute as two, it is necessary immediately to conceive it as three, to ascertain again the unitary principle..[11]

It is for that the material elements analogous to the divine, are conceived as four, explained as two, and finally only exist as three.

Revelation is the binary. Every idea (verbe) is double and supposes two.

Morality which results from revelation is founded on the antagonism which is the result of the binary. Spirit and form attract and repel each other like idea and symbol and like truth and fiction. The Supreme Reason renders dogma necessary in communicating itself to finite intelligences; and dogma in passing from the domain of ideas to that of forms is made a partaker of two worlds, and necessarily has two meanings which speak successively or at once, either to the spirit or the flesh.

Therefore in the moral domain there are two forces; one which attempts and the other which represses or expiates. These two forces are figured in the allegories of Genesis by the typical personages of Cain and Abel. Abel overburdens Cain by his moral superiority. Cain to enfranchise himself immortalizes his brother by killing him, and becomes the victim of his own crime. Cain would not allow Abel to live, and

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[10]The Suras and Asuras endeavored to obtain the Amrita or beverage of immortality by setting Mount Meru in the primeval ocean and twisting around it the Serpent-King Ananta, thus forming a churn of large size. The Suras held by the head and the Asuras by the tail.—A. W.

[11]The Chaldean Aphorisms imputed to Zoroaster, indicate a first or monas, who generated two; that the duas or binary sitteth by him while the ternary shines in all the cosmos.—A. W.

the blood of Abel no longer allows Cain to sleep. In the Gospels the type of Cain is replaced by that of the Prodigal Son, whose father pardons everything because he returned after much suffering.

In God there is mercy and justice. He is just to the just and merciful to sinners. In the soul of the world, which is the universal agent, there is a current of love and a current of wrath. This ambient fluid which penetrates all things; this ray detached from the glory of the sun and fixed by the weight of the atmosphere, and by the force of the central attraction; this body of the Holy Spirit, which we call the universal agent, and which the ancients represented under the figure of a serpent biting his tail; this electro-magnetic ether; this vital and luminous caloric, is typified in ancient monuments by the girdle of Isis, which turns back and forward in a love-knot around the two poles, and by the serpent that bites his tail, emblem of prudence and of time.

Motion and life consist in the extreme tension of the two forces. "God grant," said the Master, "that you may be cold or hot.[12] In fact, a great culprit is more alive than a craven, lukewarm man, and his return to virtue will be in proportion to the energy of his going astray. The woman who is to crush the head of the serpent is intelligence or the higher wisdom, which always surmounts the current of blind forces. It is, as the kabalists say, the virgin of the sea, whose wet feet the infernal dragon comes to lick with his tongues of fire, which are benumbed by voluptuousness.

Such are the hieratic mysteries of the binary, but there is one of them, the last of all, which should not be revealed. The reason is found, according to Hermes Trismegistus, in the lack of intelligence among the vulgar, who would give to the necessities of science all the immortal bearing of a blind fatality. He also says: "It is necessary to restrain the vulgar through fear of the unknown;" and Christ also said: "Give not that which is holy to the dogs, neither cast your pearls before swine lest these tread them under their feet and the dogs turn and rend you."[13] The tree of knowledge of good and evil whose fruits give death, is the image of the hieratic secret of the binary . This secret, indeed, if divulged, will only be misunderstood, and then there will ordinarily be in-

[12] Apocalypse, iii, 15.—A. W.
[13] Gospel according to Matthew, vii, 6.—A. W.

ferred therefrom the impious denying of free will, which is the moral principle of life. Hence it is in the essence of things that the revealing of the secret gives death, and yet the grand arcana of Magic is not in it; but the secret of the binary leads to that of the quaternary or rather proceeds therefrom, and is resolved by the ternary which contains the word of the enigma of the Sphinx, such as Oedipus should have found to save his life, expiate his involuntary crime and assure his kingdom.

In the hieroglyphic Book of Hermes,[14] also styled the Tablets of Thoth the binary is represented either by a chief priestess wearing the horns of Isis, the head veiled, an open book which she half conceals under her mantle; or by the sovereign woman, the Goddess of Hêrê of the Greeks, holding one hand raised toward heaven and the other turned toward earth, as though she formulated by this gesture, the unique and dualistic dogma, which is the basis of magic, and which begins the marvelous symbols of the emerald table of Hermes.

In the Apocalypse of Saint John, two witnesses or martyrs are mentioned to whom prophetic tradition gives the names of Elijah and of Enoch, Elijah the man of faith, of zeal and of miracle; Enoch the same that the Egyptians called Hermes, and whom the Phœnicians honored wtih the name of Kadmus, the author of the sacred alphabet, and of the universal key to the initiations to the interior knowledge (verbe), the father of the Kabala; he who, as holy allegories say, did not die like other men, but was carried up to heaven in order to return at the end of time. They say the same thing, also of Saint John himself, who recovered the symbols of the Book of Enoch and explained them in his Apocalypse. This resurrection of Saint John and of Enoch thus, expected at the end of ages of ignorance, will be the renewal of their doctrine through the information communicated by the Kabalistic keys, which open the temple of the Unit, and of universal philosophy, too long concealed, and reserved only for the elect whom the world put to death.

But we have said that the reproduction of the unity through the binary leads perforce to the conception and doctrine of the ternary, and at length we reach this great number which is the plenitude and perfect Idea (verbe) of the unit.

[14]See the game of Taro.—(Author.)

(To be continued)

DECEMBER

By the Author of "Easter in Nature."

DECEMBER is the year's Sabbath of the fields. It is a day of rest and a day of retirement into self. For once —only for once—Mother Nature seems to stand still. That is to say, she works a little slower in some of the many chambers of her palace. In the excessively cold and hot rooms she does not vary her methods very much. But in her midregion, in the sphere where her pulse beats strongly, and where she observes a monthly variation, she has instituted a time for sabbath; a time for retirement unto reflection and excluded fruitfulness. By so doing, our kind hearted mother, always bent upon teaching us, shows us the primitive order of nature, the joyous idyllic life. To be sure, most of us do not thank her for the cold hands of hers which lead us, or for her frosty breath; but that is our fault, not hers. If we had not exhausted the elixir of life, that during the eleven months she filled our blood and nerves with, we would not feel cold. Her design of a sabbath is a wonderful gift, but like most of her other gifts, it is ignored or spurned. The sabbath is designed for the soil as well as for man.

We need periodical rests. These periods are intended as turning points. Jehovah said to the Israelites: "The land is mine; ye are strangers and sojourners with me." This Jehovistic saying is only a reformulation of nature's law. We are pilgrims and strangers on earth. We do not belong here. During the Sabbath of December the cosmos cries aloud to tell us that we are only guests. Instead of listening to the lesson that comes in the storm, the cold and the snow, we hide away and fasten the doors securely, and come out in the spring no wiser, and unfit for the lessons of rejuvenescence.

Because the Jews disobeyed Jehovah's injunctions about the Sabbath-year, he said he would scatter them among the heathens, make their land desolate and their cities waste. The Mother is doing everywhere what Jehovah did to the Jews. Those who do not stop to correct their perspective or to let the fires of gratitude live among "the heathens," that is, those

who are "out of order" and in ignorance, their land is desolate or destitute of the good and the true, and their cities are not abodes of beauty. A sin on the outer plane of life revenges itself on the inner plane, and vice versa. It is always so. The Great Mother will not be trifled with.

The preachers are most active among us on the Sabbath day. Why should not those who have been taught by the mother lay aside their common household dress in December and preach the winter gospel of rest and reflection, and the Inner Life? The law of the teaching Logos is the law of the mother. There is no power in a teaching which is out of season.

The winter-gospeller shall not try to give beauty for ashes —he cannot do it. Let him bring out beauty from ashes, or the innermost of the human heart that beats in the Great All, and all shall then "see salvation."

The innermost in us feels all things as omens and signs. It joins the Holy Assembly of all those powers, animate and inanimate, which sing the perpetual Hallelujah. The face of death in the sun of life is the cup out of which it drinks its Christmas cheer. On the winter stage of its way it surrenders its summer clothes and puts on the garments of the essential life.

To those who live disorderly, Gea, Mother earth, in December means Giant Despair. But to those who live in rhythm and measure and by number, she is an artist without comparison. No artist brings out mysteries so marvelous as those the Mother draws upon our bedroom windows. They are not wonderful adornments only. Why is it that she always draws forest images and never anything like houses or other artificial human products? She does not even draw animal figures. She has a preference for luxurious curves, wild and spontaneous life; curly tresses of women, tendrils, all those chaste lines which are a despair of art, but a glorification of virtue and beauty. She never approaches anything like a sensual line. Her stilus is solemn and ritualistic. Why thus? perhaps it is her geometry. I think it is.

All the contrariety and apparently lost harmony of December can be seen and heard by the attentive eye and ear and by the Inner Life, and a little observation. For instance, strike the keys of a piano as if by accident, and you hear a great

crash; but if you watch, you will notice how the discordant sounds die away in a final vibration which is no longer a jarring noise, but a soft and pleasing tone. Similarly nature brings harmony out of discord and softens rude noises. In the Open this may be studied in December. This method of harmoney is one way in which the Great Mother erects the gate beautiful.

The Scriptures are full of allusions to trees and their various parts and functions as symbols of man's life. The foliage, the flower, the fruit itself are not the ends, but the means, the stages of growth of the tree. They fall away one after another, that the tree may grow. All organic nature is deciduous. Man's body itself is shed like a leaf in the autumn or winter in order that the spiritual or eternal form may arise. For the unfolding of spiritual truth the world of plants is in some respects better adapted than any other department of the Great Mother's household.

St. Paul compares the spiritual union of man with his Highest Self to the union between husband and wife; he also compares it to the union subsisting between the head and the body, but Jesus uses a much deeper illustration when he speaks of his followers as branches and himself as the vine.

In one way the Mother educates us when she points to the peculiarities of animal growth. The animals grow by substitution of new cells for old ones, which are eliminated. Plants grow by addition of new cells to the old and they never lose the parts they add. This plant symbolism means much to mystics and occultists.

Profound and characteristic of the Mother's life as are these two methods; she, nevertheless, has another way of teaching and that is reserved for her favored ones, those who are nearest her heart, the mystics. The ever-loving Mother shows these initiates that she does not substitute "living" souls for "dead" souls, but that she adds "living" ones to the "dead" ones, because she will not loose any of her children. To her there is no Death. The tree of life is perennial.

It is the custom to call December the end of the year, but that is wrong. December is only a stage in the year's life. In the temperate zones and in the organic world, "the end of the year" comes when the leaf falls off the tree. It is the new-year's bud which pushes off the old leaf, and that is done long before December.

In December new life is booming in the woods and all the branches are full of spring prophecy. The naked arms reaching up are whistling Mother Nature's simple melodies, at the same time they are wrapping the young buds with gums to prevent the frost from destroying the life. The trees sing their Jubilate as loudly as they do in any monastery at Christmas time.

Mother Nature is in her holy temple among the cliffs and in the valleys in December as much as in any other month. "'Let all the earth keep silence before her." There is less sweetness in her winter sanctuaries, but more sanctity. The green aisles of summer reveal the Mother's ways no more than the solitude and openness of winter. On a dark day we hear abyss calling upon abyss as much as at any other time. Her mysterious behest to her many creatures sounds as intensely out of doors as her whisperings of love at the hearth. The poetry of common things in the fields or on the mountains send us thoughts that wake the verdure of the heart more than does the close air under low rafters. The holy temple in which the Great Mother moves in December is built after the manner of Solomon's temple. The stones are not made with human hands; they are hewn elsewhere and made ready before she uses them, so that "neither hammer, nor axe, nor any tool of iron" is heard while she builds.

All this is symbolized by plants growing by additions of new cells to old ones and the keeping of the old. I know the mystry is not easily seen, nor does the Mother take any special pains to show the mysteries. Merely to show us would not make them our property. Only that which we discover ourselves is ours. Only that which we do is ours. I cannot see with the eyes of another nor grow by the activity of another. We do not for a long time eliminate the results of past incarnations; we carry them with us as so many additions or layers of life, and that makes it possible for us to descend by the ladder of our past selves, not only to study the method of our own past lives, but to go back to past powers and abilities and renew their uses or take up "the conflict" with them, if that be needed.

I have thought that the plants were the best teachers Mother Nature could give us, and the Scriptures allude to them so often, I think, because they are so patient. Jesus

identified himself with the vine for the same reason and lifted it into a still higher correspondence by so doing.

Many people find it difficult to accept the fact of an incarnation or the embodiment in flesh. Their difficulty arises in their low view of human nature, and in the fact that they themselves have not risen to the glory to which humanity is heir. Let them try to realize what an embodiment in plant life may mean to them. Perhaps they may be helped.

In the above exposition of some of the features of winter are blended four streams of light. They are blended because they cannot be kept separate. They are: (1) religious, (2) metaphysical, (3) epistomoligical, (4) psychological. They run together and, blended, they represent the core of December. December lies in the middle: Summer and Autumn—generation and spring.

Believe with Plutarch, that, as it were, there is at the back of every soul an opening into the divine world from which may come, as of old, the touch of an unseen hand.

In Plutarch's phrase I see the most admirable symbol for winter and that which works through winter, the door.

THE SOLAR GANGLION, THE MAINSPRING OF PHYSICAL LIFE

BY ALEXANDER WILDER, M .D.

WE now undertake a review of that department of the nervous system more commonly known as the sympathetic. The names attached to it and the functions which have been assigned show that there has been more conjecture than actual knowledge. We know it in the various books as the sympathetic, visceral, trisplanchnic, ganglionic, intercostal, and also as the nerve of organic life. Draper with his usual plausibility has commented on this great plurality of designations, as follows: "It is to be greatly regretted that the term sympathetic has been applied to this important nerve; since that term, as denoting function, has led to the promulgation of theoretical views which have exerted an influence to the disadvantage of the progress of physiology—views which will not bear the test of anatomical criticism, and which are therefore incorrect. It is always much better to give designations in allusion to structure or position than to function, especially where the function is doubtful. For this reason the title of intercostal is much preferable to that of nerve of organic life, and trisplanchnic better than sympathetic—an imposing but mysterious epithet, which has been a source of injury to science." He accordingly thought it well to replace the names of other writers by the term as vesicular, or some title of equivalent import.

We do not propose, however, to acknowledge that the function of the ganglionic system is doubtful. If we study it from its starting-point, we shall find good reason for tolerable certainty.

There have been three parties in regard to the origin of this system of nerves: some regarding it as a special system of which the ganglia are so many independent centers; others, that it originates in the internal viscera and terminates in the cerebro-spinal; others again, that it originates in the cerebro-spinal and terminates in the interior organs. It is perhaps needless for me to remark that I consider it as a special system

originating at the center of the body, and antedating as well as vitally sustaining the other structures. This has been established to my full conviction by experiment and careful observation, and more certainly by evidence of a higher character. Every person's instinct refers emotion and whatever is vital to that region of the corporeal structure. We think with our brains and measure right and wrong; but we feel, we love and hate, we inflow into the affections and consciousness of others, with our central bodily ganglionic structure. The brain takes external life into its cognisance, but this other considers that which is vital to itself. It unites us to the whole world of nature and brings us into communion with the energies which are there embeinged and which constitute its laws. Justinus Kerner, of Weinsberg, in Germany, was standing beside the bed of a dying man, listening to the death-rattle in his throat, when the latter addressed him: "I feel that my life has passed from my brain to the epigastric region; I have no more any consciousness of my brain; I no longer feel my arms or my feet; but I see things which I cannot describe or utter, things which I never believed; there is another world of life." As he said this, he expired.

I remember vividly my own emotions when in 1845, I first read this story in the Dublin University Magazine. A year later I found a copy of Mrs. Crowe's translation, which the Harpers had published, of the entire work which the reviewer had been noticing. I regret that that edition is not now extant; the student of psychical facts and phenomena might learn so much. The statement of that dying man had the effect to assure me that what I had conjectured concerning the function of this part of our structure was the truth.

In the closing years of the eighteenth century, Bichat, the distinguished physiologist, published a treatise entitled "On Life and Death," which suggested the double character of the nervous system. The animal life, he regarded as connected with the cerebro-spinal system; and the organic as in some way dependent on the ganglionic nervous structure. One life was common to the vegetable and animal, the other pertained to the animal alone. By the organic functions, the animal lives within itself, assimilating and excreting; by virtue of the others it is an inhabitant of the other. The organs of the latter are symmetrical and twofold, representing a life on the right

and another on the left side; whereas, the organic nerves are not thus divisible. There is an intermission in the animal life, which we realize by sleep; such an intermission in the organic life would be death.

It is to be regretted that Bichat was not more outspoken and definite in relation to the organic or ganglionic nervous system; but he was on new ground and compelled to feel his way. It would have been temeritous for him to differ too widely, or to go farther than he could feel his foothold secure. He perceived much, and spoke well whatever he had become certain of. He located the passions in the organic life. He insisted that what the brain is to the understanding, the organic life is to the passions. "Sensation of every kind has its center at the brain," says he; "Sensation of every kind supposing impression and perception. If the action of the brain be suspended, sensation ceases, and in the contrary, the brain is never affected by the passions; their seat is in the organs of the internal life."

In his sixth chapter he refuses to assert that there exists for the passions one fixed and common center, as there does for the sensations. "On the contrary," he says: "the liver, the lungs, the spleen, the stomach, are turn by turn affected; and at such times form that epigastric center so celebrated in modern works." This indefiniteness led Buffon, Reil and Broussais to be content to locate the passions in the viscera of the chest and abdomen, and to confound them with the instinct.

Dr. C. M. Hall claims to have been the first to have classified the nervous structure into three divisions, having relation to three centers; the cerebral, the spinal and the ganglionic systems. This, however, is not correct; others had done it before him. He only exhibits the normal disease which so many suffer under, the itch of desiring the reputation of first discoveries. Dr. Robert Reid had preceded him in this very thing. Dr. Gall had also, twenty-five years before, asserted that the medulla was not an outgrowth of brain matter, but a distinct organism with functions of its own. Brechet assigned the peculiar functions of the sphincters to the influence of the ganglionic nervous system. We have, however, little interest in the squabbles of men over this, or any other subject. The truth is what we need to trouble ourselves about.

The sympathetic or ganglionic nervous system has for its center the solar plexus of nerves. Todd and Bowman denomi-

nate it "the sun of the abdominal nervous system." Solly graphically describes it as a gangliform circle enveloping the coeliac axis. From this circle, branches pass off in all directions like rays from a center. So accordingly then are the following thus derived: the phrenic plexus, the pastric, hepatic, splenic, suprarenal, renal, mesenteric and spermatic plexuses; also the inferior mesenteric plexus.

What is called the great splanchnic is the principal division of the solar plexus. It arises from the upper and posterior region of that organism, pierces the diaphragm at the outer side of each crus, and ascends to the front of the vertebral column, dividing into five branches, which proceed to the sixth, seventh, eighth, ninth and tenth dorsal ganglia.

It is proper to remark that there exists a double chain of sympathetic ganglia, over fifty in number, which extends from the base of the brain along the sides of the spinal column to the os coccygis, and is everywhere connected with the deeper ganglia and plexuses which have been enumerated.

A ganglion has been defined as primarily signifying a tumor or swelling. It has been employed in human anatomy to denote a collection of nerve cells existing in a close mass together. The sympathetic system has been denominated ganglionic, because this form of nerve matter is characteristic to it. These ganglia are reddish or gray; and the chain on each side of the spine communicates with the other through plexuses. They also give off branches to the other nerves, which pertain to the cerebro-spinal system. The ganglion at the os coccygis is the uniting point of the chain at the lower extremity; and some have conjectured that the ganglion of Ribes or the pituitary body has the same function in the cranium above. The various ganglia are joined to each other by strands or cords made up not of fibers but of cells or vesicles. They are prolongations of the ganglia.

The cells and fibers of the ganglionic system are diverse in structure from those of the brain and spinal cord. The difference in histological structure ought to be considered as conclusive of an analogous unlikeness of function.

We have repeatedly stated that the sympathetic nerve gave off branches to the spinal and cranial nerves, which doubtless proceed along in the same sheaths with those nerves to their extremities. It also supplies branches to all the arteries of the body; and glandular organs are more richly fur-

nished than others. All the viscera, thoracic, abdominal and pelvic, are more or less abundantly supplied. The heart stands at the head of this list and receives the most; it receives six nerves from the cervical ganglia, and has four plexuses as well as numerous ganglia of its own—all being what are called centers of nerve-force. The suprarenal capsules are next in the category; the sexual organism third; the organs of special sense, fourth. The eye, the internal ear, the mucous membrane of the nostrils and the palate are thus provided. The stomach, intestinal tract and liver are thus provided. The respect; the thyroid gland, kidneys, spleen and pancreas, sixth. The lungs come next.

Whether any organs are supplied entirely from the ganglionic system and not at all from the cerebro-spinal, is doubtful. As each class of nerves receive fibers from the other, there is much probability that those known as sympathetic have some cerebro-spinal nerves in their bundles; and that we call them sympathetic in a relative and not absolute sense. It is certain that sympathetic nerves possess sensibility.

In the ganglionic nervous tissue—gray and white substance are everywhere, in the minutest filament and in the largest ganglia, inextricably interwoven; whereas, in the cerebro-spinal system there is always a decided line of demarkation between the two. There is much oily matter in the cerebro-spinal tissue and very little in the sympathetic. Hence it is evident that the constitution of the two is unlike and their functions different.

Dr. Fletcher remarks that a ganglion wherever found, is a primary source of some distinct faculty or power. "It is probable," he says, "that no impediment whatever is offered to the function of a ganglionic nerve by such a division, or entirely paralyses the cerebro-spinal. Such is the case with the cerebro-spinal only because the white matter of the nerve, being dependent for its energy upon the gray matter of the central parts of this system, becomes of course inert when separated from it; but no such line of demarkation exists in the ganglionic system. Every point of every nerve which contains white and gray matter is intimately interwoven together, and may be considered therefore as a center of nervous energy to itself; and it is in this way only that we can explain how the total renewal of a muscle from the rest of the body, which implies a division as well of its blood vessels as

its nerves, is not for some time effectual in destroying its irritability."

Dr. J. G. Davey, of Bristol, England, is very certain in regard to the prevalence and importance of the ganglionic system in the human economy. It not only consists of an innumerable number of ganglia, all over the body, but it branches in every direction; the fibers being of the same material as the ganglia, so far as we possess the means of knowing. These minute ramifications constitute its chief bulk; and they are so numerous and plentiful that it would be impossible to insert the point of a pin into any part of the body without wounding or destroying very many of them. "Like the parenchyma, this ganglionic nervous tissue is distributed so copiously; and more even than this," added he, "constitutes a great part of the volume and weight of this whole body."

It may seem curious that a structure declared to be so general as well as important should be among the last to be discovered. The brain and its appendages have been a study from Galen to Gall; and the literature of the subjects is more than a man can read in a life time. Very many imagine and teach that all the nervous system depends upon and originates from the brain; and even that it is the source of all the other structures. I remember, in my boyhood, remarking to a lady that the region of the stomach constituted our organic beginning, and she replied: "No, the brain." She had read Emanuel Swedenborg. The reason is that the filaments of the ganglionic system are always small, and in many parts are so minute as to escape notice. These facts rendered its discovery very late; and then, it encountered the other difficulty, that the men who had uttered dogma, written books and lectured on the subject, would not consent to admit this new element of knowledge into the scientific circle, till the brazen circumference of that circle had been broken down. It is now believed that there are two distinct nervous systems, and that the animal functions are accordingly discrete from the organic or negative functions; and it is also acknowledged that when no such distinction of animal and negative function exists, there is but one of these nervous systems, and that the ganglionic, or, as Solly calls it, cyclo-ganglionic. The nervous systems of the lower orders of animals belong to this division.

Solly declares his conviction that it exists always in the

lower animals; and Dr. Grant corroborates this opinion. Without a nervous system there is no animal; without a circulating one there are myriads. The embryo begins as a globule or circle, and a ganglionic system is the first nerve-structure discovered. Speaking of the star-fish, Mr. Solly remarks: "In this individual all the ganglia are of equal dimensions, none predominating in size over, or differing in function from the rest; there is no concentration of power, all is equally diffused." So too, in the human embryo.

The ganglia of this system appear to constitute a republic, or rather a democracy, where the powers of the various members are equal; whereas, the cerebro-spinal system is monarchical or aristocratic.

We may go through the groups of lower animals to establish our point; but I do not like this mode of reasoning. The cephalopods and gasteropods appear to be the first that have any rudiment of a medulla oblongata for a brain to begin from; whereas an infinite number of lower races having a ganglionic structure, are without other nerve-organism. If any prefer, we will call these creatures the last instead of first. The physical existence of every living thing, however high, begins in a single vesicle in which not a trace of its future organs or tissues can be traced; but the vesicle or aule contains the idea or form, which in time evolves every part of the structure. We need not doubt that it has a nervous system in some condition, though the microscope has not revealed it. It reminds me of the explanation of Plato; that the Creator charged the younger gods with the duty of constructing bodies for the human soul; and that they accordingly borrowed from the material universe certain elementary matter of fire, earth, water and air, and united them together, fixing them with thickly-set nails or bonds invisible through their smallness.

The functions of the ganglionic nervous system next demand our attention. Draper who often is more plausible than philosophical, denies that it is isolated and capable of acting without the cerebro-spinal. He considers its fibers as neither motor nor sensory. He considers that it influences the passage of the blood through the arteries by influencing their contractility. It accordingly affects the rapidity of secretion and regulates the rate of nutrition. The ganglia are magazines of force, retaining and storing up nervous power.

He considers it the apparatus which equalises the distribution of this power, so that the excesses of it are retained to supply deficiencies. It is, according to this hypothesis, the savings bank of the body.

It will be seen, however, that we have always insisted that the ganglionic system was more than this. J. Hughes Bennett reminds us that under ordinary circumstances no act of volition of the mind can induce movements in parts supplied by the sympathetic; but under peculiar circumstances or under the influence of unusual stimuli, movements are induced. Thus the emotions and desires, shame or fear, influence the movement of the heart and the contractile power of the capillaries, which an effort of volition cannot do. Direct irritation of the sympathetic ganglia will also cause movements in the non-voluntary muscles receiving filaments from them. In the same way, for the most part, the internal organs and surfaces supplied by these nerves are not endowed with ordinary sensibility and the mind is unconscious of their action. Nevertheless, very severe pain is occasionally produced when they are the seat of disease, as in angina pectoris, colic. Dr. Bennett accordingly infers that cerebro-spinal nerves are included with the sympathetic in the interior organs of the body.

Secretion and nutrition are certainly controlled by the ganglionic system. Wounds and fractures will heal, despite the division of cerebrospinal nerves; but injury to the large sympathetic ganglia occasion the most distinctive effects. Brown-Sequard when making experiments on the suprarenal capsules, found that if the solar or semilunar ganglion was injured, death was certain to occur speedily; but if this was avoided, the animal would live sometimes without those glands. Besides, children have been born without brain or spinal cord, but having the other textures well developed.

The secretion of tears and saliva, the accumulation of aqueous and mucous fluids in the nostrils, lactation, the formation of starch in the liver, the various intestinal disturbances, and the feeling of sinking and prostration which follows them, the shock of injury, are all phenomena of the ganglionic system. Dr. Robert Lee discovered a great development of this system in the pregnant womb, showing that the functions of that organ and the nutrient supply of blood to the child are due to its action.

Division of a sympathetic nerve is followed by an increase

of warmth in the region of the body which it supplies. This phenomenon never results from the section of a cerebro-spinal nerve. The paralysis or extirpation of the superior cervical ganglion will be followed by inflamation of the mucous membranes on that side of the head, and a copious discharge of pus. In short, paralysis, relaxation and congestion of the blood-vessels are caused by section or disorder of the sympathetic nerve.

Dr. Bennett classifies the functions of the ganglionic system as excito-motory, regulating the contraction of the non-voluntary muscular fibers; excito-secretory, governing the secretion; and excito-nutrient or vasomotor, as acting on the blood-vessels, regulating circulation in the capillaries and the amount of animal heat.

Under the first of these, it will be noticed that the unstriped muscles are well supplied from this system. It seems to be motor, so far as they are concerned. The heart is a muscle of this character and we have already remarked the rich supply of ganglia and nerve fiber from ganglia with which it abounded. Many of the sudden deaths attributed to disease of the heart are caused simply by shock received by these nerves, and not by any other lesion. Pallor and coldness of the surface of the body, faltering and disturbance of the hearts action, small pulse, and general depression, are the characteristics.

As the sustainer of the various functions of secretion, the ganglionic system is again supreme. Every gland does its own work in its own way, with no apparent reference to other organs. The will has no influence upon it. A paralysis of the spinal cord, or other injury, leaves the secreting glands intact. But emotional excitement discloses a different set of facts. The saliva is not furnished in the mouth, or is tainted from abnormal additions, under the influence of rage or terror. There is an inordinate secretion of tears and urine during grief, and derangements in which the moral nature is involved. The milk of the nursing woman is increased under the influence of affection, arrested by terror, and disorganised by rage. So we may proceed to the liver, the gastric organism and the sexual system. All these are controlled by the ganglionic system, and their peculiar functions affected by moral and emotional influence.

Nutrition of the body and the circulation of the blood

are promoted by the healthful action of the ganglionic nerves, and checked by injury . Branches of these nerves accompany every artery to the smallest capillary; and from the arterial blood, the organism derives its nourishment.

So the cerebral and spinal nerves together perform the animal functions. These are the actions of the senses which receive impressions; of the brain which perceives them, reflects upon them, and wills; of the voluntary muscles which execute the will in regard to motion; and of the nerves which are the agents of transmission. The brain is their central organ. They establish communication between us and the world about us. The ganglionic system executes the vital or organic functions. Digestion, assimilation, secretion, absorption, are under its immediate control. The solar or semilunar ganglion is its central organ. It presides over the brain as well as the stomach; over the spinal cord as over the liver. Upon it depends the specific vitality of every organ of the body. It is indeed the throne on which is seated the prince of the house of life.

The foetal history of this ganglion confirms this assertion. It is an error in physiological teaching which assumes to assign the origin of the sympathetic system in the superior cervical or the ganglion of Ribes. Dissections show that the first-formed center is the great solar or semi-lunar ganglion. The residue of the ganglionic system is a further development.

The mere composition and arrangement of matter will not give life, says John Hunter, nor do organisation and life depend upon organisation. Muller adds his testimony, that ing parts, and produce action; but life cannot rise out of or depend upon organization. Muller adds his testimony, that if the elementary composition were alone the cause of the organic forces, it would itself be the formative principle.

I am afraid, however ,that we shall not accomplish much in the endeavor to hunt up the thimble under which is placed "the little joker." Physiologists have never caught the former of living bodies in the fact of stamping them with life. The theory perhaps is as satisfactory as any, that the potency, the possibility of living, the organisable matter, to become the abode of mind and thus its individualism, is the maternal part of the creature; and that the energy, the organic creature power, that connects potency into actuality is the paternal and

masculine. This much appears; that the first effort of the vital properties, whatever they may be, are directed toward the development of the central organ, from which all the rest shall take their beginning. That again is the solar ganglion.

Ackermann, without any preconceived view upon the subject, began a series of enquiries into the development of the nervous system in the embryo, and declared as the result, that the organic or ganglionic nervous system was the part of our organism that was first formed in the body of the mother, and therefore the germ of all the rest of the structure. Rolando followed, with the same testimony; and then came Blumenbach and Call. This system, Blumenbach declared, is perfect at birth, while the brain and its associate organism are still incomplete and rudimentary. We must, therefore, accept the conclusion that at the solar ganglion is the mainspring of physical existence.

TRANSFORMATION OF PASSIONS

By P. R. O. F.

IN Dichtung und Wahrheit, Goethe tells us that he transformed everything which pleased, annoyed, or otherwise occupied him, into a poem, in order both to correct his ideas of external things, and to restore his peace of mind.

The law according to which he acted he found in Spinoza's Ethics (2.prop.3), which reads: "An emotion which is a passion (or suffering) ceases to be a passion as soon as we form a clear and distinct idea thereof." Spinoza's explanation is that an emotion is a confused idea. Hence, if confusion gives way to clearness, the emotion is done away with; or, at least, it comes under control. If this be true, we gain salvation or freedom by understanding merely; and we may laugh and weep over things as if they were unworthy of our notice. Goethe did so from early youth. In this philosophy is to be found the source of Goethe's "everlasting toleration" or his toleration of all kinds of sins, trespasses, mistakes and shortcomings—especially his own.

ON CHARACTER

By JANUS BAGGE

A MAN'S value to society and his profession lies in his character. He may be technically proficient and a man of genius, but if he cannot be relied upon, he is less valuable than the poorer workman who can be trusted.

A professional man's character rests upon self-control or integrity. Temperance in habits, patience, endurance, industry, are the essentials of character in the workshop. With these a man wins victory; they give him courage in danger and that moral freedom which gives him passport everywhere. Summed up as self-control, they give a man that dignity not found outside of humanity. None of the traits mentioned are found in the animal world.

A man of character always knows what his duty is, because he has informed himself. He is truthful, and his profession daily teaches him that pretense leads to ruin; all professions have laws behind them and they correspond to truthfulness of character. A profession brings out a man's character as surely as a battle reveals the soldier's courage or cowardice. Professional sincerity is therefore a fine moral teacher.

Man is his own star, they say. But character gives color to the star. All stars have colors, all character is angelic or evil. Learning is a treasure; wealth is valuable and influence is often needed, but character is still better because character makes the others. Character is a force that controls circumstances and forces them to obey. Character is contagious in influence; it brings help and work and experience, which is wealth, and wealth-making power.

Character produces good manners; politeness always carries the day. True courtesy comes only from that man who has the character, because character means power and purity, and they again, create that cheerfulness which overcomes all discouragement. Good manners reveal self-respect, good taste and a superiority that stamps the value on a man's face.

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BY NURHO DE MANHAR

(*Continued from Vol. XV., page* 382)

A FEAST OF THE CIRCUMCISION.

SAID Rabbi Abba: "Scripture states, 'All thy people are righteous.' These words have been explained by the students initiates. Why are thy people called righteous? Were all the children of Israel upright and just? Were there not amongst them sinners and transgressors against the commandments of the law? Certainly there were. But let us learn from tradition what it teaches us respecting the esoteric meaning of these words. Blessed the lot of Israel who offer up sacrifices. The will of the Holy One is that they should sacrifice their sons to him on the eighth day after birth, from which time and after they become recipients of the good part that will never be taken from them, as it is written, 'The righteous One is the foundation of the world' (Prov. X. 25). When the rite of the covenant is duly performed, children enter into the blessing of the Holy One and are then accounted just and righteous, and therefore it is written of them, 'They shall inherit the land forever,' and also, 'Open unto me the gates of the righteous (zadecq) one that I may enter in; and further, 'This is the gate of the Lord, and the righteous shall enter therein' (Ps. CXVIII. 20). Those who are circumcised are therefore termed righteous, and as we read, 'They shall inherit the land forever, the branch of my planting' (Is. LX. 21), which the Holy One has planted in the garden of Eden. Now the earth below is one of these plants, and therefore the children of Israel have a good part in the world to come and, as just stated, shall inherit the land

forever. The esoteric meaning of the word "forever" has already been explained. The letter He (H) is not found in the name of Abraham until after his circumcision, when from Abram it was changed to Abraham. Then it was that the Schekina became attached to and abode with him, and therefore it is written, 'These are the generations of the heavens and the earth when they were created.' Now from tradition we are informed that the word 'behibaram' (when they were created) should be read, 'behe baram' (by or through Abraham). It may be objected, how can it be said the heavens and the earth were created by Abraham, who corresponds to the Sephir Hesed (mercy) on the Tree of Life, since we know also from tradition that the word 'belubaram' signifies that the heavens and the earth were created by the Schekina, of which the letter H is the symbol? Our reply is that these two traditions are not really contradictory to each other, but refer and amount to the same thing."

Said Rabbi Jacob to his father, Rabbi Abba: "The letter H in 'behibaram' is found written smaller in size than the other letters composing the word, but in the word halayehorah, which is found beginning the verse, 'Do ye thus requite the Lord, oh foolish people and unwise' (Deuter. XXXII. 6), it is written larger than the other letters in the pentateuch. What is the reason of this difference between the two H's?"

Said Rabbi Abba: "The first H denotes that degree of divine life within the soul or lower self, that corresponds in signification with the sabbatical year that symbolizes it; the second larger H, that heavenly state of which the Jubilee is the symbol. Now, though the moon is at one time new and at another full, yet it is always one and the same notwithstanding its various phases, so is it with the mysterious Schekina that is distinguished by the smaller or larger letter H. Blessed is the lot of Israel in whom the Holy One delights more than any of her nation or people. As a token of his covenant with them, they perform the rite of circumcision, which whoever bears it shall never enter into Gehenna, for if he lives a chaste life, he will never be overcome by temptation nor break the vow taken in the name of the heavenly king. When a parent arranges and prepares for his son to enter into the covenant of circumcision, the Holy One summons all his celestial angels and says, 'Observe the child I have created in the world.' . Then the prophet Elijah imme-

diately descends at the time of the ceremony and takes the seat that has been placed apart for him and which the father is bound by law to declare at the same time, 'This seat is for Elijah the prophet.' Otherwise, the prophet refrains from taking it and forthwith ascends and testifies before the Holy One of what has occurred. Observe that at first the scriptures state, 'And the Lord came unto him and said, 'What doest thou here, Elijah?' And Elijah answered and said, 'I have been very zealous for the Lord God of hosts, because the children of Israel have forsaken thy covenant * * *' (1 Kings XIX. 9-10). Then said God unto him, 'I swear by thy life that wherever and whenever my children shall practice and obey my covenant, there shalt thou be present and thy mouth which now testifies that the children of Israel have forsaken my covenant, shall also testify when they keep it.' We are also taught by tradition that Elijah was punished for making himself the accuser of God's children."

Thus they continued their studies in the secret doctrine until the day began to dawn, when Rabbi Abba and his son prepared to go their journey. Then spake the inn-keeper and said: "Ere you leave us, finish your remarks on the subject on which you have discoursed." On asking him what subject he meant, he answered: "Tomorrow you will behold and come into the presence of the Master who will be present here. It is the earnest desire and wish of my wife that you stay with us, as our son who has just been born unto us will be circumcised tomorrow."

Said Rabbi Abba: "The wish is a command, and we shall rejoice in seeing the Schekina and will postpone our departure." They stayed until the following night, when there was a gathering of all the friends of the host, who spent the time in the study of the secret doctrine, and no one slept that night.

(*To be continued.*)

MOMENTS WITH FRIENDS

"Why is time divided as it is?"

In order that man may keep a record of events; that he may estimate the distances of events in the perspective of the past, and anticipate those to come. As defined by some philosophers, time is "a succession of phenomena in the universe." That man might keep track of his life and business, as well as of other peoples', he was obliged to devise means of fixing events in time. It was natural to measure events on earth by the "succession of phenomena in the universe." The measures or divisions of time were furnished him by nature. Man had to be a good observer and to keep account of what he had observed. His powers of observation were keen enough to notice his life was marked off by a succession of periods of light and dark, of day and night. The light period was due to the presence, the dark to the absence, of the sun. He saw the seasons of warmth and cold were due to the sun's position in the heavens. He learned the constellations and noticed their changes, and that the seasons changed as the constellations changed. The sun's path appeared to pass through star clusters, constellations, which the ancients numbered as twelve and called the zodiac, or circle of lives. This was their calendar. The constallations or signs were called by different names among different peoples. With few exceptions the number was counted as twelve. When the sun had passed from any one sign through all the twelve and began at the same sign, that circle or cycle was called a year. As one sign passed down and another came up, the people knew from experience that the season would change. The period from one sign to another sign was called a solar month. The Greeks and the Romans had trouble in dividing the number of days in a month, and even the number of months in the year. But finally they adopted the order as used by the Egyptians. We use the same today. A further division was made by the phases of the moon. It took 29 days and a half for the moon to pass through its four phases from one new moon to the next new moon. The four phases constituted one lunar month, of four weeks and a fraction. The division of the day from sunrise to the highest point in the heavens and to sunset was marked according to the plan suggested in the heavens. The sun dial was later adopted. A marvel of astronomical knowledge is shown by the accuracy with which the stones at Stonehenge at Salisbury Plain in England were set up, in prehistoric times. Instruments were devised, such as the hour glass, and water clock to measure periods. Finally the clock was invented and patterned after the twelve signs of the Zodiac, except that the twelve was, as they thought, for convenience sake, numbered twice. Twelve hours for day and twelve hours for night. The complications of life made by civilization necessitated the division of the hour into minutes and the minutes into seconds, and in order to record the occurrence of certain phenomena the second is too great a period of time, which is therefore divided into fractions running into almost unlimited number.

Without a calendar, to measure and fix the flow of time, man could have no civilization, no culture, no business. The watch which may now be had for a trifle, represents work done by a long line of mechanics and thinkers. The calendar is the result of the sum total of the thought of man to measure the phenomena of the universe, and to regulate his affairs by this measure.

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A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

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INTOXICATIONS.

THE word intoxication is in the "Standard Dictionary" said to mean, "The act of making drunk, or state of being drunk; drunkenness. A state of great mental excitement; elation, rising to frenzy."

Drunk, is defined as "Under the influence of intoxicating liquor to such an extent as to have lost the normal control of one's body and mental faculties, . . . to evince a disposition to violence, quarrelsomeness and bestiality."

Intoxication is a word made up of the subject or body, toxic, from Latin, *toxicum,* or Greek, *toxikon,* meaning poison; the prefix *in* meaning to take in or to produce; and, the suffix, *tion,* meaning act, state, or agent. Toxication is said to be "the act of poisoning or the state of being poisoned." The prefix *in* denotes the entering into or the producing of "the state of being poisoned."

Poison is said to be "any substance that when taken into the system acts in a noxious manner by means not mechanical, tending to cause death or serious detriment to the health." So that intoxication is the taking in of poison, or the producing of a state of being poisoned; which may "cause death or serious detriment to health." The time figured for this, depending on the amount and quality of the intoxicant taken or produced and on the ability or inability of the constitution to assimilate or resist it.

The word intoxication is not used by modern lexicons in the sense only of taking alcohol or drugs, but in a broader sense, as applied to the mind and the morals. The idea of the word is as true in its application to the mind and morals as it is when applied to an alcoholic condition. Here, the word intoxication will be used in a fourfold sense.

There are four kinds of intoxication to which man is subject, according to his four natures: Intoxication of his physical nature, of his psychic nature, of the nature of his mind, and of his spiritual nature. The intoxication of one of his natures may act upon one or upon each of the other three. The forms of intoxication treated will be physical intoxication, psychic intoxication, mental intoxication, and spiritual intoxication.

Used in reference to these four intoxications the meaning of the word intoxication is: The state of poisoning resulting from undue stimulating or preventing the use by the conscious principle of its bodily functions, its senses, its mental faculties or its powers.

For each of the four intoxications there are causes, its intoxicants, its ways of development, reasons for taking intoxicants, the effects of the intoxication, its duration and termination, and its cure.

Alcohol and narcotics are causes of physical intoxication. Such drinks as beers, ales, wines, gins, rums, brandies, whiskies, liqueurs, are drinks in which the spirit of alcohol is the intoxicating principle. The way of becoming intoxicated is by the drinking of these or other alcoholic substances, or taking them as ingredients in food. There are reasons given for taking alcoholic intoxicants, such as that it is a means of sociability, produces good fellowship, evokes good humor, causes joviality, that it is an appetizer, a refreshment, that it prevents the blues, that it quiets trouble, drives away dull care, relieves from sorrow, causes forgetfulness of misery, and overcomes despair, that it gets up courage, that it is a stimulant to thought. Others again, take it for the love of the sensation it produces, and others for medicinal purposes prescribed by the doctor.

The effects of the intoxication are shown by the physical actions, the bodily condition, the senses, the character, and by the mind of the individual; which are determined by the kind

and quantity of the intoxicant taken, the condition of the body which consumes it, and the ability of the mind to deal with the intoxicant and the body. According to the nature of the individual and the different degrees of intoxication, there is exhibited a warmth, mellowness, exhilaration of manner accompanied by volubility, argumentativeness, combativeness, boisterousness, quarrelsomeness of speech; and these are followed by depression, relaxation, exhaustion, sluggishness, unsteadiness of gait, a thickness and uncertainty in speech, stupefaction, torpor, insensibility. The sensations vary from a mild pleasantness to shocks of violence, from intense excitement to suffering and deadness.

The alcohol in all alcoholic intoxicants begins to produce its effects on the entire constitution of the body as soon as it is taken into the stomach. Whether its perniciousness will be immediately produced or long deferred will depend on the compounding of the drink and proportion and the power of the spirit of alcohol in the compound. Depending on the compound, the alcohol first affects the body or the brain. In every case, however, it acts directly on the nervous systems, then on the fluids of the body, the muscles, and leaves no part of the body unaffected. When taken in small quantities by persons whose body is strong, whose health and digestion are good, the effects may be apparently beneficial; at least, no inconvenience is suffered. By long and habitual use, even in small quantities, and particularly by those with weak minds, weaker morals and unsound bodies, the effects are pernicious. When first taken, the alcohol acts as a stimulant in a small dose. In large doses it produces drunkenness; that is, the central and sympathetic nerves are acted on, the lobes of the cerebrum are numbed. These react on and still the cerebrospinal system, a paralysis of the central nervous system results, the voluntary muscles are rendered inactive, the stomach suffers and its activities are inhibited. The only parts of the body not seized by numbness and paralysis are the automatic centers in the medulla oblongata, which carry on and regulate the circulation and respiration. If more alcohol is not taken, the period of drunkenness ends, the body resumes its functions, rights itself and the effects of the alcohol may disappear. By repeated periods of drunkenness, or by the habitual use of alcohol in any form, the nervous system often becomes deranged, the organs are incapacitated or diseased and cannot

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will insist upon telling the story of their lives. Stern men may become sentimental and week about some trifling event. Those who ridicule religion and its forms, may quote long passages from the scriptures, give dissertations on religious subjects, champion some form of religion or religious observances and argue the cause and desirability of saintliness, and, perhaps of the evils of drunkenness. Under the influence of alcohol some men filling positions of trust and honor are changed into beasts who give free reign to and indulge their wildest passions and lusts, engage in lewd orgies, the thought of which would horrify their associates as it would themselves in sober moments. Under the influence of alcohol murders and other crimes are committed which men could not otherwise be made to do, and which bring sorrow and ruin to themselves and others.

Alcohol suppresses the thought of some and stimulates thought in others. Some writers and artists claim that they do their best work when under its influence; but these are only temporary effects, under the stimulation of alcohol. Habitual intoxication undermines the morals, colors the thought, and breaks down the mind. Other kinds of physical intoxication may cause debauchery, produce family troubles, destroy health and cause death; but only alcohol intoxication can completely destroy integrity and probity, remove all traces of honor and self-respect, change men of trustworthiness and kindness into heartless brutes and thieves and mean forgers, insensible to injury to others, and produce utter shamelessness and depravity. Alcohol only has been able to make men of wealth and culture actually crawl in the gutter, and from there, reduced, raise their bloodshot eyes and reach out their unsteady hands to beg the passerby for enough to buy a drink.

The causes of physical intoxication by narcotics are consumption of opium, ganjah (from *cannabis indica*), bhang (*cannabis sativa*), the variants of these in their various compounds and with other substances.

The reasons given for the taking of a narcotic are, that they quiet the nerves, relieve from pain, produce sleep, and enable the consumers to get away from trouble, see visions and hear unusual sounds, and that they have to be taken because—it can't be helped. The ways by which the narcotic may be taken are consumption in the form of a pill, a draught, by injection, by smoking or eating it. Physicians are fre-

quently the ones to introduce narcotics to those who later become victims to narcotic intoxication. Knowing the desire of the patient to have quick results and to get relief from pain, or to satisfy their craving for a drug, the physician prescribes or gives the narcotic without giving due consideration to the consequences which may follow. By the use of their needles, their pellets and their potions, some physicians swell from their patients the ranks of morphine fiends in every year. Hearing the wonderful effects produced by the smoking of opium, having "a friend," addicted to the habit who suggests trying it, going slumming, seeing the smokers with their pastes and pipes, out of idle curiosity, or from morbid desire, one tries a pipe, "just one." That is not usually enough. Another is necessary "to produce the effect." The effect is not usually what he has expected. He must get the expected effect. He does it again. So he becomes a "drug fiend." In a similar way one may get into the habit of ganjah, which is usually smoked. Bhang is drunk, or eaten as a confection, or taken as a beverage in its weaker form, called siddhi. Bhang is not hashish or indian hemp. Its effects are different. Hashish is the tender leaves from *cannabis sativa,* before its buds have opened, and the leaves dried and smoked. Bhang is the leaves taken after flowering, washed, steeped and drunk. Bhang is not generally known in the West, but is said to be in common use in India. There it is said to be taken by the individual alone, or in select gatherings, or at the great annual festival—Durja Pujah.

The effect of narcotics on the body are, that they interfere with digestion, increase or lessen respiration and circulation and deaden the nerves or make them acute. Opium makes the body inactive. Ganjah may act as an excitant. Bhang produces calmness. The effects of narcotic intoxication on the senses are, the stilling of the physical and the opening of other senses to things not physical, not normal. There is a languorous, dreamy feeling, as the passing into a waking slumber. Physical surroundings may be exaggerated, blend with or fall away from new scenes which appear. Women of beauty, handsome men, act or talk with engaging manners. In enchanted gardens which delight the eye, rapture-making music is heard and delicious perfumes add to the charm. That which most appeals to his sense, engages the attention of the subject. Relaxation, languor and ease are

more pronounced from the effects of opium than from ganjah. Ganjah usually causes the sensual instincts to be more active than they are from the effects of opium. The sensations resulting from Bhang are dominated by those which prevail at the time of its taking, while those from opium and ganjah are usually quite different. In ganjah and opium the sensations increase. In opium the languor increases until the subject becomes unconscious. From the unconscious state he emerges slowly or with a shock. The charm, the rapture, the delight are often reversed. Instead of the creatures of loveliness which enticed or bewildered him, he is beset by fiends, reptiles, vermin, and other loathsome and horrifying things, from the presence of which he can escape only by taking the narcotic again. Perhaps he is only seized by a burning dryness or splitting headache and other bodily discomforts which he may relieve by taking another dose. The after effects of bhang are not so pronounced, though it may take away the appetite; indeed, it will prevent hunger; and it, too, is likely to produce a feeling of emptiness, voidness and uselessness. If too large a dose is taken, the consumer will not wake up.

Narcotic intoxication has a pronounced effect on the thought and character of one who is subject to it. He experiences a certain freedom and stimulation of thought and play of fancy, which no ordinary person can have in his normal condition. This thought takes wing and travels through seemingly boundless spaces, in any part of which and according to the wish of the imagination, builds structures, equips armies, establishes empires. He even creates a world and peoples it; in all of which he wields the magic power to do and to enjoy. Under narcotic intoxication a humble clerk may become a king of finance, and control the markets of the world; a shop girl becomes a queen, attended by courtiers and adored or envied by her ladies; a homeless wanderer may at once be the lord of vast possessions. Anything which the thought and imagination may make possible is as reality itself in narcotic intoxication.

This action of the thoughts produces a reaction on the character which unfits it for its responsibilities and duties in the world. There is an unbalancing of values of things. The attention is divided between the periods of intoxication and obligations in the world. The moral tone is lowered, or morality may be thrown to the winds. However one long ad-

dicted to narcotic intoxication may try to hide his habit, it will be known to those who understand its nature. There is a certain emptiness, uncanniness, unhumanness, about the person, as though his senses were acting somewhere else. He is marked by a certain absence of awakeness, and he is surrounded by a peculiar atmosphere or odor which partakes of the character of the narcotic to which he is addicted, and which he seems to exude.

The effects of bhang differ from those of opium and hashish in that the user of bhang may determine the subject of his thought before getting under its influence. Under the influence of bhang, one may carry on a conversation or conduct a course of reasoning. But eveything he thinks or does will be exaggerated, enlarged or extended to a remarkable degree. Any subject of thought may be examined mentally as minutely as a piece of tissue under a high power microscope. Surrounding objects or word pictures will be enlarged and colored to accord with the prevailing sentiment. Every movement appears of great importance. A movement of the hand covers a long period of time. A step is like a hundred yards; a minute like a month, an hour an age; and all this may be experienced without being cut off from the physical.

The effects on the mind of narcotic intoxication are, that the mind loses the sense of values and the idea of proportion; it is undermined, and becomes unbalanced, incapable of grappling with the problems of life, of carrying on its development, of fulfilling its responsibilities or doing its share in the world's work.

The duration of alcoholic or narcotic intoxication may be lasting or only temporary. There are some who, after suffering temporary effects have refused to renew them. But usually when one becomes addicted to either habit, he remains its slave through life.

There are certain cures for alcoholism, under the names of their originators, which will suppress the desire for any alcoholic drink. The treatment for the cure of narcotic intoxication is not often successful. If the one "cured" does not again take drink he will remain cured. But if he is not first cured in his thought and if he allows his thought to ponder on the subject of his drinking and to consider the act of his drinking, the thought of drink will bring about a critical situation, in which he is urged by some one or by his own

thought, "to take just one more." Then the old hunger is awakened, and he falls back to where he was before.

Cures for alcoholic or narcotic intoxication may give relief and help in effecting a cure, but the only cure for physical intoxication must be begun and effected by thought. There the struggle for mastery and immunity must be fought out to a finish and won, before there can be any permanent cure in fact.

The spirit which acts through narcotics dwells at the threshold of the senses. It will not allow the conscious principle in man to pass beyond its realm, or to know its secrets and mystery, until he has proved himself immune to the seductions of the senses and has learned to control them.

The spirit of alcohol is a high officer of the law. It stands at the boundary lines of the worlds. It is a servant of those who obey and are masters of the law, and will allow them to pass and even bear them on when they know and are able to control it. But it is a tyrant, merciless and cruel, to those who abuse it and disobey the law which it must serve.

In the February number will be treated other forms of Intoxicants.

WHAT IS INFINITE?

By J. M. BICKNELL

THE ideas set forth in this short article are not intended as a depreciation of the value of common mathematical knowledge in the practical affairs of life. Whatever may be thought of the worth of the ideas, they are given out only for the bearing they may have on the questions of higher thought, such as the so called "Riddle of the Universe," a "Criterion of Truth," a "Fourth Dimension," and so forth. The reader is assumed to have a knowledge of the elements of geometry.

THEOREM I

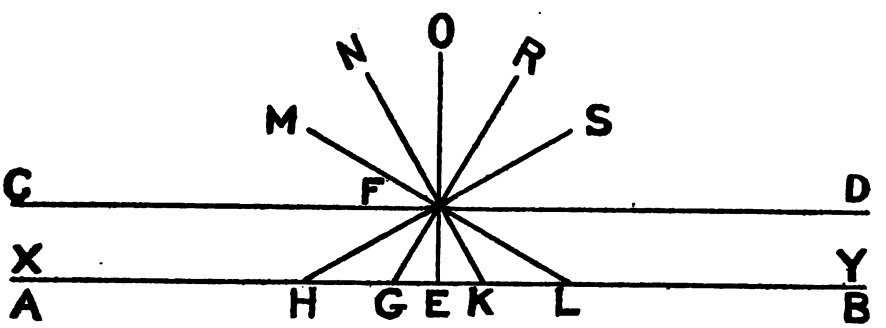

Figure 1.

If two parallel straight lines in the same plane be produced indefinitely each way, the two lines extended will cut each other twice, and each line will form a circle.

Let the straight line CD be drawn through the point F, and parallel to AB in the same plane. FC and FD will be in one and the same straight line, and AE and EB will be in one and the same straight line. FC produced indefinitely will cut EA produced, and FD produced indefinitely will cut EB produced. Let FE be drawn perpendicular to AB; it will also be perpendicular to CD, and the angles EFC and EFD

will be right angles, each an angle of ninety degrees, limited in magnitude and exhaustible. From the angle EFC lay off the angle EFG equal to thirty degrees, and from the angle EFD lay off the angle EFK equal to thirty degrees; then will the line FG cut the line EA at G, and the line FK will cut EB at K. From the angle EFC lay off another angle, GFH, of thirty degrees, and from the angle EFD lay off another angle, KFL, equal to thirty degrees; then will FH cut EA at H, and FL will cut EB at L. Now, if from the angle EFC the remaining angle of thirty degrees be laid off, and if from the angle EFD the remaining angle of thirty degrees be laid off, that is, HFC on the one side, and LFD on the other side of EF, then will FC cut EA, and FD will cut EB. If not, let X be the last point in EA to which a straight line can be drawn from the point F, and let Y be the last point in EB to which a straight line can be drawn from the point F; then will all the points in EA beyond X, and all the points in EB, beyond Y, be points to which a straight line can not be drawn from the point F; which is absurd, according to Euclid's first postulate, that a straight line may be drawn from any one point to any other point. Therefore, FC produced will cut EA, and FD produced will cut EB.

In the same manner, it may be shown that FM, FN, FO, FR, and FS, produced, will cut CD and AB. But FM, FN, FO, FR, and FS are chords of a circle in the circumference of which F is a point. Therefore, if AB and CD be produced indefinitely they will each form a circle. Also, the circles so formed will cut each other at two points. Let CFD and AEB be two circles, of unknown but of inconceivable dimensions (Fig. 2), representing the lines CD and AB produced as in Fig. 1. The circles or, rather, their circumferences will cut each other at X and Y.

Scolium I. It may be said that the angle EFC (Fig. 1) can be infinitely divided, and that, accordingly, the last line from F cutting EA, before arriving at FC, could never be reached. But a division of the angle to infinity has nothing to do with the case. An infinite division of an angle, or of a line, means a movement and a stoppage, and is conditioned that one shall not proceed to the last limit. Any line or angle may be infinitely reduced; but the line has two ends, and we can proceed from one end to the other; while the angle has two sides, from one of which we may proceed to

the other. Let FG be moved with a uniform motion continuously toward FC. It will reach and become one with FC, and will pass beyond to FM. The last time FG, thus moved, cuts EA, before passing FC, will be at the point X, when FG falls on and becomes one with FC.

Scolium II. If the circumferences in figure 2 be conceived as of known dimensions, then CD and AB are tangents; but CD and AB have been shown to be segments of circumferences of unknown and inconceivable dimensions. Hence, there is, in fact, no such thing as a straight line, all such being segments in circumferences of circles whose curvature is too small to be apprehended by the observer. Are, then, the laws of mind such that thought travels in a curve around a common center?

THEOREM II

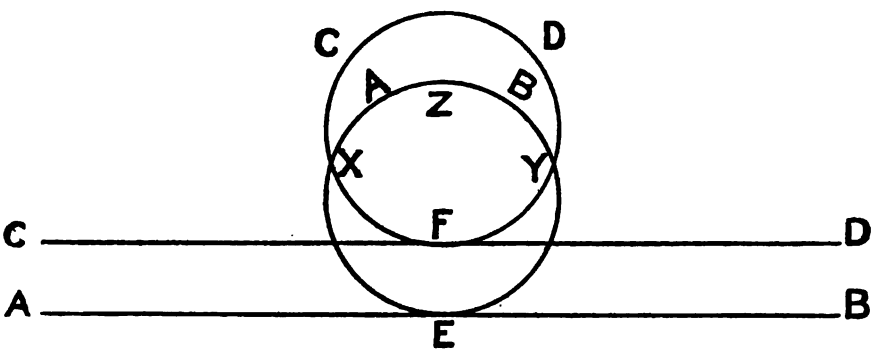

Figure 2.

All existing things, as they are, are finite, and capacity for enlargement, for diminution, and for variety of relations, alone are infinite.

It has been shown in theorem I that a straight line can not be infinite in length, for the reason that when produced indefinitely, it forms the circumference of a circle which is limited to any point taken as the beginning.

Again, let A and B be two points in space, any distance apart.

A B

A may be considered as the center of a sphere which may be enlarged without limitation. B may be considered as a similar sphere. In the same manner it may be shown that any number of points may be considered as centers of similar spheres. Now, if each sphere be enlarged without limit, such

spheres must occupy the same space. Hence any number of spheres, having different centers, and equal in size, may occupy the same space; which is impossible. Hence it follows that such spheres can not be infinite in dimensions, but must be finite, and mere forms of conception, with a capacity for unlimited change of dimension and unlimited variety of relation to other conceptions, while space is only the consciousness of such capacity.

In trigonometry, we learn that tangent $A = \frac{R \sin. A}{\cos. A}$, and that secant $A = \frac{R^2}{\cos. A}$. This can not be true in a circle of infinite dimension, because such circle can have no tangent nor secant, there being no outside for them to run into; but that is absurd, for every circle has a circumference by which it is limited, and which may be enlarged indefinitely, and hence, it has a tangent and a secant. In the same manner, it may be shown that no existing mathematical form, known to us, can be infinite in dimension, but that it is only capable of greater and greater dimension. To say that any form is infinite in dimension, is contradictory by the very force of the expression itself; for, if it be infinite, it can not be enlarged, which is in itself a limitation.

The spheres A and B may be conceived to be centered at any point in space, may be enlarged without limit, or divided without limit.

If the foregoing thoughts be deemed worthy of consideration, may they not shed some light on the so-called Riddle of the Universe? The course of philosophy has been to conceive of God, or the Absolute, as a being of already existing infinite attributes. The obvious result has been to make of God a purposeless being. He could acquire no new knowledge or power, nor could he be the recipient of new enjoyments, pleasures or pains.

What object could he have in creating a universe? What interest could he take in humanity? He already has within himself everything. He is infinite, and incapable of any new experience. Now, does not this word incapable bring the whole subject back in a circle, and show that he would thereby be limited? It seems to me that the common view is

not one that can ever satisfy the feelings or the intellect of man. Infinity appears to be a term that expresses only incompleteness. Nothing can be infinite, but may infinitely continue to be or to become. We have seen that a straight line can not be drawn to an infinite length, but will return upon itself. No material object nor any conception can be infinite, but may infinitely expand, develop and change its relations to other things. May it not be so with God? May he not be all in all at present, and yet capable of becoming greater? Such a conception brings him much nearer to the human heart, while, at the same time, it detracts not the least bit from his worthiness of adoration.

It is said that man has no criterion of truth; that his senses deceive him. This is an unwarranted expression. Of course, he can not know everything at once. He is not perfect. But mind and senses united by right experience are man's best criterion, and are reliable, if rightly used. Run a stick into the water; the lower end appears to be where it is not. It is an illusion, we are told, and the eye has deceived us. This is not true. The error is due to a premature judgment. First consult the intellect. With proper experience, it will tell you that light passing through the atmosphere, on entering water, will be bent from its original course, and that the end of the stick will appear to be where it is not. The eye looks and verifies this law of the intellect. The senses tell the truth, but must be used as intended, that is, with the intellect. We think, when walking on a level field, that we are going in a straight line. Mind teaches us that we are traveling on a great circle, and that the curvature is too small to be perceived by the senses. The senses demonstrate this fact. The trouble has been that men have begun at the wrong end, or have acted on partial data, and have condemned the senses without learning their proper uses.

There has been much discussion about a Fourth Dimension. Of course, the center of a sphere appears to take in all points of space. A sphere is a three-dimensional figure. But the better view is that all dimensions are properties of mind. In figure 2, if we imagine AB to cut CD, instead of CD cutting AB, we will have the circles thrown in the opposite direction, and Z will be in neither circle. The mind can form an imaginary circle, of unlimited magnitude, about any point in space. By instantaneous operation of the mind, such

a circle can be annihilated, and a similar one located in any other portion of so-called infinite space. A being of unlimited powers might form images with such rigidity that limited beings, as man, could not alter or remove them. The being that formed them, however, might annihilate them with as much ease as we the works of our imaginations.

Suppose one of the lines in figure 1, or any line, to run at an angle to a plane, then, to be consistent with theorem I, this line, if extended, indefinitely, would form an endless spiral with the plane. This might suggest the spiral of evolution, or of the Occultists. In that case, what could form the basic plane?

Whatever may be the true explanation in phenomenal detail, the outcome of the foregoing thoughts is that all external phenomena are of mental origin.

THE HEALING POWER

By Eduard Herrmann

MAGICAL POWERS OF THE SOUL

WE will consider one of the most important powers of the human soul—the power to heal.

So far, our studies of dream-life have shown that interior states of health or disease can be reflected in our dreams; that consequently dream is often a symptom which, if understood, may lead to the right diagnosis of the sickness. But this is not all; it even prescribes appropriate remedies, as we shall see later on. Many physicians will declare this impossible, although they very well know it is never the physician who heals the patient, but always that mysterious healing power which resides in the organism and which, at best, can be aroused to greater activity through the art of the physician. We know this healing power, which lies outside our range of waking consciousness, does not work in a hap-hazard nor tentative way, but in a rational and decided manner; for instance, as is shown in the healing of dangerous wounds. For this reason, "there is no logical contradiction in the assertion hatt persons in the somnambulic state judge diseases more correctly than the thoughtful physician; the phenomenon is thus in the first place possible and since it has already been a thousand times confirmed by physicians themselves, it is also actual."[1] (p. 208.)

The reason for this lies in the fact, as before pointed out, that persons who are in the deep sleep of somnambulism, have a more distinct consciousness of the bodily condition; they even become clairvoyant and are therefore able to *see* the seat of disease, while the physician can only *judge* from the symptoms of the disease. That the soul has a higher consciousness than we show in our waking life is proved by the fact that the vegetative functions of the body are by no means unconscious to the soul, "for if somnambulists know disorders in the or-

[1]Quotations are from Du Prel's "Philosophy of Mysticism."

ganism as disorders, and even preferably concern themselves with these, they must necessarily possess some kind of standard of comparison, a representation of what ought to be. To see through a disorder, as such, the healthy normal condition must be known." (p. 231.) That this transcendental consciousness is accompanied by a transcendental will, is shown by the functions of the natural curative force which distinctly and rationally works to a certain end. If we therefore see that somnambulists often "predict in detail the course of their disease, to the extent of months" and also prescribe useful remedies, we must logically infer that the soul knows all that is going on inside of our body and wills to direct her energies to the restoration of health and harmony. But not only is her own body open to self-inspection; she can also see through foreign organisms. The report of the Medical Academy in Paris (mentioned before) says: "The magnetized person, sunk in somnambulism, judges the diseases of those with whom he puts himself in rapport, determines the character of the disease and indicates the remedies."[2]

Many cases could be given by way of illustration; I shall cite one which is confirmed by two physicians. "Mrs. Lagendre, who had been magnetized in order to obtain her opinion upon her mother's condition, gave the following diagnosis: 'The right lung is shriveled up and compressed; it is surrounded by a tough glutinous membrane; it swims in a quantity of water. The right lung no longer breathes, it is dead. There is some water in the cavity of the heart.' Now, after the death of the mother, which, according to the prediction of the somnambulist, occurred the next day, the autopsy was undertaken by Dr. Drousart and Morean, secretary of the Royal Academy of Medicine, and entirely bore out the above statement." (p. 236).

Dr. du Prel gives a good explanation of this strange faculty when he says that between us and Nature there exists a more comprehensive rapport than that of the five senses, which rapport can only come to our consciousness when the threshold of sensibility is displaced, as in the somnambulic sleep, although we find glimmerings of this finer rapport in the waking condition, when we experience, for instance, an inexplicable aversion or attraction for a person, and even for localities. As those exceedingly fine perceptions are usually

[2]Report of the Medical Academy; Paris, 1831.

only felt by very sensitive or refined people, the assumption seems correct that such perceptions depend upon material influences, like subtle emanations, which lie below the threshold of sensibility of our waking condition, except with persons who are more finely organized. This finer sensibility, which may in the course of time develop to actual clairvoyance, seems to indicate the path in which our further evolution will run; it is certainly a promising sign that more persons seem to have it now than in former time.

The rapport of somnambulists with the outer world first depends on the magnetizer, then on bonds of affection and sympathy, and lastly on bodily contact or through a material vehicle. Dr. van Ghert's somnambulist "fell into rapport with every patient who touched a string extending from her at a distance; she even herself felt the disease of the person thus in connection with her and could declare the evil he suffered from, its cause and treatment, quite correctly and particularly.

In the Salpetriere in Paris, a somnambulist was put into the sleep for the purpose of determining the disease of another person. She fell into violent agitation even before the patient had opened the door, and then refused to make the diagnosis in his presence. When he had withdrawn, she contradicted the medical opinion that the disease was in the chest, asserting that it was heart disease, and predicting a violent hemorrhage on the fourth day, and death on the tenth; as it in fact happened, the correctness of the diagnosis being thus established." (p. 240.)

There are many cases on record which show that somnambulists do not like to be brought in contact with sick people, because they are very easily infected by them. Dr. Szapary says they have to go into the body of the diseased individual and take upon themselves all his infirmities and sufferings in order to arrive at a correct diagnosis—nevertheless, they do it in order to help those unfortunate ones. Now this intimate rapport between a somnambulist and a patient must be mediated by a material agent so fine that we are entirely ignorant of it in our waking condition. This proves that the transcendental Ego has other means of connection with the outer world than our bodily senses and it by no means justifies the scepticism of materialists who deny, *a priori,* the possibility of all such strange phenomena. "Impossible" is a word which ought not to be used in science, except in refer-

ence to that which is logically self-contradictory. As long as we do not know all the laws of nature we cannot decide what is, or is not contrary to those laws. A law of nature never changes, but our understanding of it changes with our experiences, and experiences tell us that "the transcendental half (the soul) of our being stands in other relations to things than does the man of five senses, and has other modes of perception than his." (p. 251.)

It has long been known that sleep has a regenerative and restorative force, but it is still a matter of doubt whether that force is blindly working or is consciously active. It would be a great gain for our knowledge of the human soul, if it could be shown that the soul is the originator of conscious ideal healing processes, which in some way are related to medicinal science. But can this really be shown?

If man is deprived of sleep, he invariably gets sick, becomes insane, or dies; sleep is therefore an absolute necessity for us, and deep sleep is the best for our health. The deepest sleep is that of natural and also of artificial somnambulism, and it has been found that in both cases "the natural curative force is more energetic than in waking and in normal sleep. Nature takes a critical sleep as curative means into her service in many diseases, and somnambulism evinces an exaltation of the restorative process." (p. 253.)

There are cases on record where even diseased teeth were restored, and extracted ones renewed during a six days' sleep.[3] In the somnambulic state, a consumptive patient desired her physician to place her in a nine days' trance, during which her lungs enjoyed complete rest, so that she woke entirely cured.[4] The knowledge of this wonderful healing power of nature made the celebrated physician Maxwell say: "There is no disease which is not curable by the spirit of life without help of a physician;" and, "they do not know much, who, to cure a disease, see themselves obliged to make a worse one."[5]

The witty Montaign, when his friends advised him to call in a physician, used to answer that they should let him first recover his strength, so that it might be able to resist the attack. This is all very well, but we need physicians, even though the healing power is in ourselves. Happily, the

[3] Weinholt: Heilkraft III. 3, 30.
[4] Schopenhauer, Parerga I. 275.
[5] Maxwell: Magn Heilkunde II. 4.

opinion has, in our time, been gaining more and more ground, that nature and not the physician cures, that the art of the physician consists in supporting and directing the curative force of nature. By this conception, which is now that of the physician, the doctrine of remedies is brought into very close relation with the curative force of Nature." (p. 255.)

Now this curative force of nature often announces itself in waking, as instinctive craving; and, in deep sleep, as a vision of the remedy. "So that dream, which has already appeared as physician in regard to diagnosis and prognosis, is one also in regard to the remedy." (p. 258.) The faculty of discovering remedies, when observed in the waking condition, usually manifests as unconscious instinct; as for instance, with animals, sick people, and especially pregnant women, this faculty is more pronounced in the dream state. The Ancients did not doubt that dreaming persons could discover appropriate remedies for diseases, while in our time only the most advanced physicians—those who have had experience in somnambulism—grant it, because they know that "all the unconscious proceedings of life, the formative impulse of the organism, the nutritious instinct, selective affinity in the assimilation of food, the sympathies and antipathies of the soul-life, of which we can give no account, come to consciousness in somnambulism, and also the curative force of nature" (p. 264); which enables the inner physician to obtain ideas relating to the healing process. The sensitiveness of somnambulists is so extraordinary that they feel the effects of substances which do not affect us at all "and know the peculiar tendency of these substances and whether they further or disturb the curative force."

To illustrate, I shall relate an instructive experiment which the celebrated chemist Bezelins, Baron Reichenbach, the discoverer of Od, and Dr. Hochberger instituted. They went to the house of a young lady who was highly sensitive and laid a large number of chemical compounds wrapped in papers upon a table. Touching them, the girl felt herself very differently affected by the different packets, some of which were without effect upon her; others exercised a peculiar attraction on her hand. She was now requested to separate the packets into two sets, according to this difference. After this was done, Bezelins found, to his greatest astonishment, on one side exclusively

electro-positive substances, those which attracted her, while on the other side were the non-attractive or electro-negative bodies. Thus the electro-chemical classification of bodies, which had been brought about in a century as the result of infinite intelligence and acuteness, was accomplished by a simple sensitive girl in ten minutes, by merely feeling with her hands.[6]

A somnambulist of Dr. Justinus Kerner said: "Whenever in this sleep I take a plant in my hand, and hold it for a while, I so penetrate it, that from the small veins or form of the leaves I can read, as it were, what qualities and powers they possess." (p. 265.)

The wonderful faculties of the somnambulists explain why they know more about the healing powers and qualities of certain plants than the normal man, and why they are affected by merely touching them. But do we not also find in everyday life, indications of this greater sensitiveness when we observe the often inexplicable sympathies and antipathies which move us, or the so called idiosyncrasies of many people? The greater sensitiveness is simply a matter of development along the lines indicated by the almost imperceptible progress of natural evolution; and the astonishing powers which we may observe in the deep sleep of somnambulism will, in the course of time, become the normal faculties of the man of the future. For this reason they ought not to be more astonishing than any great talent in music, poetry, or other of the arts. Genius is simply the blossoming of faculties which are latent in every human soul, but which are exercised and developed by few men or women. The soul is the inexhaustible source of all greatness—it contains all those powers and faculties which we now call magical, but which in the future will be called normal powers, like those of our five senses. He who understands this teaching will therefore hardly be surprised if he hears of so called health dreams, which sometimes manifest in a peculiar way, like the following well authenticated cases:

Dr. Bourdois of the Medical Academy of Paris tells us that a man, having a violent attack of cholera, spoke the word *"peach."* The doctor respecting the instinct thus uttered, procured that fruit and the sick man ate it eagerly. In the

[6]Reichenbach: Aphorismen, pp. 7-8.

course of the night the patient ate some thirty peaches with great avidity, and the day after he was well.[7]

Melancthon, the celebrated friend of Luther, suffered from a painful inflammation of the eyes, which would yield to no treatment. He dreamed, as his biographer Camerarius states, that his physician prescribed for him white Eye-bright (Euphrasia officinalis), and by the application of this remedy he was cured.

"Many dreams are reported in which the remedy for the diseases of others is also seen. All these reports show that on the part of the dreamer the pre-condition is a deep internal agitation through trouble concerning the disease, in general, and a sympathy of the soul." (p. 277.) The physician Rumbaum of Breslau had such a remarkable dream, the truth of which is established. "Rumbaum had under his treatment a friend to whom he was much attached, but whom he saw no way of helping, and despairing of his restoration, he fell asleep, disturbed in mind. In dream there appeared to him a book in which was especially described how the cure was to be effected; he applied the means thus indicated, and the patient recovered." (p. 279.) Physicians know that in nervous diseases, fevers, pregnancies, scurvy, definite nutritious instincts often occur, with the knowledge of what is advantageous in the apparently hurtful—this is just as well the specialized healing force, as dreams directed to a particular remedy. Any one who considers the curative power of nature and her strenuous efforts for the restoration of health in cases of external injury, cuts, bullet-wounds, fractures, cannot be far from believing that this mysterious agency must in some way know what treatment is necessary and why, and how it is to be applied.

That this supposed transcendental knowledge really exists, is abundantly proven by the health dreams, and still more by the health prescriptions of the somnambulists, which are actually cases of clairvoyance, as Schopenhauer says: "Nature properly only permits clairvoyance, when her blindly working sanative power does not suffice for removal of the disease, but needs remedies from without, which are then rightly prescribed by the patient himself in the clairvoyant condition."[8] It is wonderful how correctly this thinker states

[7] Dict. de Medecine v. 190.
[8] Schopenhauer: Parer I. 276.

the process of nature, when, urged by the greatest necessity, she elevates her usually blindly working healing power into a conscious act, by means of clairvoyance in the somnambulistic condition. "Thus, nature herself kindles a light by which the assistance needed by the organism *from without* can be sought and obtained."[9]

As I said before, "Nature herself introduces somnambulism in the course of many diseases as a beneficent crisis; artificial somnambulism ensues upon magnetic treatment—but both are not always connected with health prescriptions, because the somnambulic condition has in itself a sanative power, which explains why the health prescriptions of somnambulists insist in the first place upon magnetic treatment, which should come to the aid of the natural disposition and develop it." (p. 282.)

Health prescriptions, therefore, appear only when the deep magnetic sleep is not sufficient to overcome the causes of sickness; but then all the directions are given to the minutest detail, even the number and kind of magnetic passes and the exact time when they ought to be made, or when physical remedies ought to be applied. A peculiar fact, which, at the same time proves the beneficial influence of magnetism on the sick body is, as health is restored sensibility to magnetism is lost. "When the patient is restored he cannot again be placed in the magnetic sleep." "It is therefore one and the same force which forms the organism, sustains the life process, and repairs injuries; its activity is greatest in the magnetic sleep, but it discontinues this when the aim is attained." (p. 286.)

Now it must not be believed that the discovery of health prescriptions in sleep is a new thing.

"Hippocrates, who constantly recommends physicians to have regard in diseases and dreams to the *Divine,* by which the transcendental psychological capacities are to be understood, says concisely: 'In dreams are seen the nutriments which are good for the body.'" Similarly speaks Aristotle, Galen, Aretæus. Cicero says the qualities of different plants are shown by dream.[10] From this time down to our own time many celebrated physicians have confirmed this statement. There are three sources possible from which the prescriptions of somnambulists can arise, namely: Instinct, reflection of

[9]Schopenhauer: ibid.
[10]Cicero: de Divinatione I. 10.

the patient, and transmission of the physician's thought. The first one is the true source, as will be shown by the following examples; and here it should be remembered that instinct is really the consciousness of the transcendental Ego or Soul, and that this consciousness becomes clearer and more distinct, the more sense consciousness is suppressed: that is, in deep sleep. The physician Weinholt, therefore, advises that only in their deepest sleep should somnambulists be asked about remedies, and he assures us that he never then received a direction that was not to the purpose, though often, indeed, one more heroic than he would himself have ventured.[11]

The health prescriptions of the somnambulists are mostly always intuitive visions of the remedy. Professor Ennemoser knew a somnambulist whose representation of her remedy took the form of a large nut, filled with milk; she described it as big as a head and covered with fibrous flesh. Her exact description of the tree suggested a cocoanut, which was procured from Hamburg and the patient improved daily. (p. 291.)

Puysegur relates that his somnambulists often could not name the plant they wished, but could describe its form, size, leaves, as well as the place where it grew, and a somnambulist of Dr. Reichel indicated a white case in a certain row in a druggist's shop which she had not entered for eight years, as containing her medicament. (p. 293.) The well-known English physician Haddock reports many interesting cases of health prescriptions of his somnambulists, which were completely successful; the latter is always the case if the sleep is deep enough, while an insufficient depth of sleep does not always reveal an effective remedy, but only the inner vision of the diseased organ. "Such somnambulists, in whom the latent faculty for prescriptions remains unconscious, often get the physician to suggest different medicines; and if he mentions one that is appropriate, they know it to be so. This is again a proof that the faculty for prescribing is not essentially wanting, but is only retained in the unconscious." (p. 300.)

Dr. Heinecken questioned a somnambulist concerning the mode of her introspection and prescriptions, and received the following answer: "All my limbs are as if penetrated by a stream of light; I see the interior of my body, all its parts seem transparent; I see the blood flowing through my veins; I observe exactly the disorders which are in one part or the other,

[11] Weinholt: Heilkraft I. 14.

and think attentively on the means by which these can be removed; and then it seems to me as if some one called out to me: you must employ this or that."[12] This is the same process as that which takes place in a dream, when one seems to converse with another person, while in reality it is his own self. Du Prel very properly calls this the dramatic sundering of the personal from the transcendental Self. Few experiences can better demonstrate the difference between the limited consciousness of our waking life and the transcendental one of our soul. Unfortunately have we so rarely a chance to observe the transcendental consciousness that it is generally denied to exist at all, and humanity is reduced to a soulless state of existence; or, if a soul is admitted, it is declared to be the extract of the body, so to speak. Another peculiarity is, some patients put themselves into somnambulism and clairvoyance by turning round till they become giddy. This explains the dancing dervishes who, by the same means, fall into the somnambulic sleep. It is also required of the Brahmanic novitiates to turn round twelve times twenty-four times—probably for the same purpose.[13] The prescriptions given in the temple-sleep of the old Greeks resemble those of our somnambulists so much that a common origin for both naturally suggests itself.

The most perfect form of the sanative power of nature manifests itself in the natural or auto-somnambulism. Here the prescriptions act "with mathematical certainty," as Kerner says, while in artificial somnambulism the influence of the physician's thought cannot always be avoided, especially not if the patient is subjected to many questions. In this case blind confidence in the prescriptions would be misplaced.

The great healing power of the human soul which so strongly manifests itself in the somnambulic sleep gives a very good explanation of the miraculous cures, attributed to the relics of the saints, or of sacred places, like Lourdes. It will not do to deny them outright, for many of them are as well attested as one could wish; we have to look for a rational explanation, and that can be found in this magical power alone. The following case is typical for all the miraculous cures reported by the Catholic Church: "A boy had a disease of the eyes which grew continually worse, notwithstanding the physi-

[12] Heinecken: Idean, p. 128.
[13] Agrouchada-Parakchai II.

cians. The despairing mother, while sitting at the sickbed, took refuge in prayer, and in this condition, so favorable to somnambulism, she had a vision of the Virgin Mary, who told her to get certain roots. She went into the woods, plucked herbs, tearing them out by the roots, and at home made a decoction of them, and of this put cataplasms on the child's eyes. After the second application the child was completely cured—thanks to the intervention of the holy virgin, which was simply the dramatic personification of that wonderful healing instinct which always manifests in the deep somnambulic sleep and in conditions which bring about an inner waking.

Another very important attribute of this mysterious healing power is, it is to a certain extent open to the suggestions of the conscious will and thought. There can be no doubt that the great success of the Christian and Mental Science movements must be sought in this fact, for if man prizes one thing higher than gold, it can only be that which enables him to acquire riches—physical health!

Theosophists also ought to be anxious to preserve the health of the body and to learn all about physical, moral and spiritual laws of health, as well as about the wonderful healing power of the soul—but for a different purpose: Their highest aim should be to live and work for their own moral progress and spiritual enlightenment, as well as for that of all men; to bring about universal brotherhood, peace and happiness. In short, to be active factors in the higher evolution of the race. And this we can only be if our body is strong, healthy and energetic; and if we do not interfere with the restoration and healing power of the soul.

[11]Lafontaine: Memoirs d'un magnetiseur II. 179.

WATER, MYTH AND MAN

By Janus Bagge

THE popular mind knows little about the vast and profound influence which water has exerted in shaping man's form, both physical and psychical. Nor do people in general know anything about the real truth of water-nymphs, water-spirits, so common in folklore. These beings are supposed to be merely poetic fancies. Equally ignorant are people, even literary writers, of the occult sense and power of common phrases of everyday language, such as "currents of thought," a "rising tide" or "ebbing tide of life," "stemming the flow or overflow of water," and numerous other phrases. Poets of today are often liberal in their sense of figurative speech symbolizing the sea, running brooks, springs, but it is very evident that they do not even suspect the origin and power of the image they use. If they did, their meter would convey thoughts they do not now convey. The poetic effusion works no further than the reader's fancy. In itself, it has no occult power to translate the listener into other realms.

It is evident to students of mysticism that images merely survive for the use of people at large and artists in common with them. If we descend the ladders of ancient traditions, of mythology, of folklore and our own inner senses, if these be purified and in living connection with their own past history, we shall discover and learn much occult lore relating to water, and we may even be able to recover our lost powers.

We may sketch something of the soul's past history through the many evolutions we have passed. The sketch is based upon embryological fragments, morphological principles, popular traditions and ideas of the ancient philosophers as these matters have taken shape in our own mind.

To the ancient nature-people, it was evident that water is necessary to life. Plants neither germinate nor grow without water. Hence, they very naturally ascribe supernatural powers to water. In connection with this power of the water to erect life out of apparent nothing, arose the doctrine of

resurrection, or the rhythm of life between what is called death and life. Water to all appearance is the rejuvenating element. In the "Book of the Dead," water is the symbol of revivification. The symbol of the revivifying principle was Ptah, the frog. Hieroglyphics representing Ptah, the frog, are common in the tombs of the dead. The ancient Hindus also knew the occult powers of water. This is evident from the Rig Veda, which tells us that "the waters contained a germ from which everything sprang forth." The Peruvians were even more emphatic. They worshipped Mama-cocha, the mother-sea, whence had come everything, themselves included.

Not in mythology only do we hear much about water and its occult powers. Water-lore is also prominent among philosophers. Speculation in early Greece settled upon water or moisture as the substance out of which the world was made. It was Thales who gave form to the thought. Anaximander expressed himself just as an embryologist of today would do. He said: "Man, like any other animal, is like a fish in the beginning." Antiquity having formulated the transmitted knowledge from its ancestors about water as the occult origin of man and everything, would naturally give water what we call a sacred character. And it did. It was especially running water, such as springs, fountains and streams; These were sacred; that is, they were looked upon as specially typical of the creative power, hence revered. In many countries to this day, in the midst of culture and civilization, it is considered a desecration to pollute a spring or befoul a fountain, and the laws of the land enact punishments for such vandalisms.

In ancient times it was common to build temples over springs and wells. Many rivers are still considered sacred for the ancient reasons, such as the Jordan, the Ganges, the Euphrates. The Mohammedans call the river Tripolis "The holy stream," Kadisha. In connection with sacred rivers stands the ideas of "healing" waters, and they were very common in antiquity, and so were the ideas of the "oracular" powers of water.

Evidences for our water-origin (our pelagic ancestry) may be drawn from embryological facts.

(1) Man like all other animals begins his life as an unicellular organism. We have first the resemblance of the

fish, then of the amphibian, then of the reptile, lastly of the mammal. This development can be followed through the evolution of the nervous and circulatory and respiratory systems. We as human beings, pass on from stage to stage, while the fish remains a fish. We retain, however, numerous obsolescent organs, all of which give unequivocal evidence of our former stages of development and ancestry. About 130 such organs have been discovered. Of fish survivals are the visceral clefts, or gill-clefts, in our neck-region. As many as four can be traced. They can be distinctly seen in the human embryo when it has attained a length of three or four millimeters. They begin to be obliterated by the fourth week of fœtal life. But cases are known where children have been born with gills.

If anyone wishes to see an example of the change from water-breathing gills to air-breathing lungs, let them study the life of a tadpole as it becomes a frog. In that life they shall have a full demonstration of our changing from gills to lungs, from water-life to our-life.

ON THE SCIENCE AND ART OF PRAYING

By Francis Mayer

"Ora et labora."

SAYS the Zohar (III Sect. Hugath): "Everybody goes to church to attract the spirit from above, but only few know how to invoke it in an efficient way." Why? Because only few know that efficient praying is a science, which can and ought to be studied theorietically, but the practical application of which is an art, rather inborn, but capable of great development by practice. This science and art is worthy the serious consideration of every student of occultism, for the ability "to attract the spirit from above" is the only basis on which the Great Work of Regeneration may be successfully founded and built up. This is the reason why occultists of every era and nationality treat the question of prayers so carefully; and, even in our times, when praying seems to be out of fashion, there are still occultists who claim that prayers are not only of high efficiency, but that prayers are the only means to attain high degrees in spiritual perfection, and which gain results not obtainable in any other way.

Here are two modern opinions concerning our subject. Both selections are taken from writings of practicing physicians. Dr. Hippolyte Baraduc, instrumental in strictly scientific investigations into the physiology of the human soul, and well appreciated by scientists in this country, states in his "Les vibrations de la vitalitê humaine (Paris, 1903): "All orientations of cosmic forces of spirituality open up in answer to an invocation, made in faith, and with sufficient intensity, and bring the psychic, mental and spiritual faculties of the human brain—which makes a telepathic appeal an effort for spiritual union or Yoga—into communication and communion with the plan of the cosmogonic spirit." And he adds, prayers are "a special dynamism, permitting to each evolved being to come en rapport with certain cosmic forces," because, by praying, "we do not assimilate the gasified substance as oxygen, nor the

electro-magnetic forces which we accumulate, nor the etheric vibrations which are individualized by us usually, but our highly elevated mentality may influence some subtile vibrations and forces, called generally spiritual forces, which, as Crookes recognizes, have power and intellect." He proves his statement with cases from his own medical practice, also with photographs and experiments on a specially constructed instrument. But let us keep in mind that he applies all this only to the spiritually well developed to "evolved beings."

The other physician is Dr. G. Encausse, usually known by his pen name, Papus. In his last work (La Reincarnation. Paris, 1912) he goes so far as to claim that, with prayers, fate or karma may be changed. "We find in the Gnostic doctrine, just as well as in the Catholic Church (also in the Brahmanic Church), Mary, the Virgin of Light, the Virgin Mary, Maha Mayah, as the living celestial piety and the great reformer of the judgments of fate; she bruises with her foot the head of the serpent Karma, Nahash, Shanah, otherwise time, the past and its fatality."

But it is characteristic that both these modern opinions are to be found in the Zohar. Concerning the high spiritual connections to be attained by prayers, says the Zohar (II. Sect. Va-yaghel): "Up to the eighth heaven we can conceive the mysteries, but not further, except by attaching ourselves to our Master and praying fervently." As to the changing of karma, it is written in the Zohar (Raajah Mechemnach), "The temperament of the man is formed according to the constellation under which he was born. But with penitence and the study of the Law, man may change his natural dispositions."

Concerning prayers as instrumental in the work of regeneration, we shall find as a characteristic among all alchemists that they strongly insist, for a good beginning of alchemical operations a prayer is necessary; and with them the oratory and laboratory were inseparably connected. The adept who wrote under the pen name Basil Valentin, was in the first rank among the Alchemists. Modern Chemistry is indebted to him for many discoveries. He posed as a monk, and it seems natural that, as such, he should insist on the Veni sancte Spiritus. But as monks entering the order change their Christian names, it is not probable that any abbot would or could tolerate such a combination of two names of heretics which,

even in his time, were hotly pursued by the Inquisition. In my opinion the name was adopted to point out to the reader the doctrines which contain the key to his works. Now, right at the beginning of his most important work, "The Triumphal Chariot of Antimony" (translation of A. E. Waite, p. 15) Basil Valentine writes: "The first head of our teaching then must be prayer, which we call Invocation of God, and see that it comes not forth out of feigned lips, but is the fruit of faith and confidence . . . in humility and contrition . . . in charity . . ." Shortly afterwards he repeats (p. 20): "It (the Invocation) is the most important aspect of our Art and is expressed in the following words: Seek first the Kingdom of God and His justice—by Invocation—and all other things . . ." And in the last chapter of the book, where the climax of the alchemical work is reached, he tells again, that he prepared himself by prayer to "yield his soul to spiritual inspirations," to "furnish himself with wings." To the Alchemist these few quotations furnish sufficient insight into the modus precedendi of this prayer called invocation, but even to the general reader it shows clearly that by prayer the author understood some regular operation, the purpose of which is to bring the mind en rapport with spiritual powers, as was similarly stated by Baraduc. The very word invocation will remind us, that the great poets always started their work with an invocation, in order to get inspiration, to put themselves into the condition of sacred frenzy, holy madness, in which state their minds being freed from earthly bondage, they are enabled to see with the eyes of the spirit; to see Beauty in different manifestations, and Truth unveiled.

The magician, the magnetizer, the psychist, the hypnotist, who work at a distance, all these use prayers in different ways and degrees. With some, the prayers before and after or even during the operation, are used only to reinforce the operations, but with others the prayers form the essential part to which different operations are used only to reinforce the operations, but with others the prayers form the essential part to which different operations are added to assure success and efficiency. The chain of clubs forming in different parts of the world, by keeping in mind certain thoughts at certain hours by all members, is but a chain of praying clubs. They are said to be based on a telepathic communion and solidarity of mind, but in my opinion their efficiency depends on the de-

gree to which they are able to connect themselves with higher planes and powers. Indeed, if they are not able to reach higher planes, they may do more harm than good, because such regularly timid fluidic union of minds opens the door to unwelcome astral invasion.

But this subject, as well as the question of using prayers in magical, magnetic and psychurgic operations, is too large to be treated here at length. Nevertheless, attention should be called to the large field of highly profitable research which there is for the practical student. In the different combinations of prayers and operations adapted to the purpose in view, and also in the reinforcement of their efficiency by the formation of a favorable environment, such as colors, music, incense, are used in the Catholic church, consists the art of praying, which is also the art of the Magi. A few indications may give starting points for further research.

The essential thing in prayers is to establish a condition en rapport with higher planes. The arcana of the ternary, formed by an equilibrium and double polarity, shall give the key. The soul *attracts* by its expansion, escaltation, the *expansion* of the higher sphere, and unites itself in the equilibrium of communion, or Yoga. The instruction in how to reach the proper condition of body, mind and spirit for such telepathic communion is most correctly given in what Jesus pointed out as the first of all commandments (Mark XII. 29-30): "Thou shalt love the Lord thy God, with all thy heart, all thy soul and with all thy mind, and with all thy strength." Do not forget the emphasis on "all," "all," "all"; it is important. Put into the prayer your best. Also (Matth. VI.6) "enter thy closet and shut the door"; also (Mark XI. 24-25) "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying forgive . . ." It is indeed simple instruction. But try to penetrate its real meaning, and afterwards put into practice according to the degree to which you are able to understand these simple words with their quadruple meaning; and you shall find to your great advantage that in their simplicity they contain more than a whole library of standard esoteric books. For these are instructions of the Master of Masters! These contain all; everything else is auxiliary paraphrasing. The formula He has given us is also the most perfect. The Lord's Prayer is the prayer of prayers, as I shall some time try to prove.

The Zohar offers abundant examples for the study of the science of praying. A few quotations will elucidate. Zohar, I. Sect. Vayetre, says: "The prayer, addressed to the Holy One, blessed be He, ought to be made with joy and mirth; it is at first necessary to establish solidarity with the Community of Israel, and afterwards proclaim in a perfect way the unity of God." This is exactly what Jesus did when pointing out the first of all commandments: (Mark XII.29) "Hear O Israel; the Lord our God is one Lord." This is not only the customary formula of the Jewish Credo, but a highly potent invocation, closely related to the Aum. The student shall find in the Zohar its analysis, too involved to be reproduced here, also instructions to the correct pronunciation of the Name, the way to proclaim in a perfect way the unity of God. He shall find also that "Israel" means the Collective Entity of beautified souls or abstract minds; (mentes abstracti), which Entity is, according to the Zohar, the brain of the supreme world, the first in the thought of God. This on the one side explains how hard it is to establish connection between our mind and this Entity; and on the other side, that when even a short en rapport condition is established, the possibilities of spiritual advantages to be derived from this connection are unlimited. To begin such communion, we have to follow the indication given in Zohar, I. Sect. Lekh-Lekha: "Note, that nothing is done above without an impulsion from here below. . . . For the union of the black flame with the white flame it is necessary that the black flame, which is inferior, should begin to tend upward; only then appears the white flame above it. . . To provoke actions above, a start should be made below. . . . Likewise, as when the prophets desire to attract on themselves the celestial Spirit, they have to start by preparing themselves and let soar their imagination."

Further elucidation may be gained from the often-repeated statement of the Zohar that prayers ought to be real substitutes for the burnt offerings. Now the Kabbalists, in accordance with Ezekiel XLIV.15, claim, that the chief parts of the burnt offerings are the fat and the blood; and accordingly, the man who makes penitence by fasting, really offers his blood and fat which are burnt up by the fever provoked by the deprivation of food and (Zoh. 11:Midrash ha Nealam) "this fire which burns in the veins of a man is the convenient

offering for a sacrifice to god." And the Raajah Mechemnach adds, "Those who sacrifice their own body, diminishing the fat and blood, ascend every night in spirit near to God, up to Kether, with the help of work and the Law." This is the preparatory training of the prophets, just mentioned. To one who knows the alchemical sense of the words fat and blood, the instruction is clear; of course, it would be a mistake to take these statements in their literal sense only.

Notice the deep esoteric meaning of the two words with which the priest exhorts the assistance of the congregation just before offering his prayers: "Sursum corda"! Lift up your hearts. And be able to answer with the congregation: "Habemus ad Dominem"! We have it with the Lord. For then, and only then, no door is closed before the prayer, because (Zoh. I. Sect. Chaye Sarah) "the supreme king enters into a union with the prayer, like the male with the female." This archaic simile expresses a fundamental religious mystery, confessed by all important esoteric systems and—an important circumstance—expressed by the same simile. Compare it with the Gayatric (holy verse of the Veda) contained in the confession of Faith (Credo) of the Brahmins (C. W. King: The Gnostics, p. 268): "This new and excellent praise of thee, O splendid playful Sun (Pushan) is offered by us to thee. Be gratified by this my speech; approach this craving mind, as a fond man seeks a woman." Again, in a manual for the perula of the Third Order(Manuel du Tiers—Ordre de la Pênitance, publié par les Pères Franciscans. Caen 1893. Sec: "Le voile d'Isis" Nr. 222), "The mental prayer is said to have three parts: the preparation, the body of the prayer, and the conclusion. The body of the prayer contains: the exercise of the spirit, called considerations; the exercise of the heart, called affections; the exercise of the will, called resolutions." This esoteric instruction continues, "The Affections are the centre of the prayer, the essential part of it, and it is necessary to provoke them á tout price." And further, "This second point of the body of the prayer is also called communion vir, union with God. In fact, the affections are the raptures of the soul when in possession of the supreme good, of the bride reposing on the heart of her divine bridegroom; these are her songs of joy." Therefore this is the moment which the soul ought to select to formulate her wishes."

The sameness in the statements of these three great eso-

teric systems, each apparently so far removed from the others, should induce the student to carefully weigh each word in these quotations. They indicate a right way. Here is the reason why the love of God is the first of the commandments, and why the affections are to be provoked á tout price. By the way, the insight of the good Franciscans into marital relations, in the pointing out the moment for wishing, ought not to surprise. They simply borrowed it from the Zohar (II. Sect. Va-yaghel). "In the moment when the supreme King unites himself to the Matrona in a kiss, we ought to express all that we desire, because this moment is propitious." As to this moment, meditate on the following instruction of the Zohar (II. Treatise on the palaces). "The prayer ought to unite the thought, the will of the heart and the voice or word, to represent thus the union above." In other words, Love thy God with all thy heart.

The purpose of the prayer in the first line is the establishment of a connection with higher planes and prayers are most efficient in the seasons and hours when the proper vibrations are most open to approach. "Seek ye the Lord while he may be found, call ye upon him while he is near," says Isaiah, LV. 6. "My prayer is unto thee, O Lord, in an acceptable time; O God in the multitude of thy Mercy hear me" (Ps. LXIX.13).

To find out the proper seasons and hours when the Lord is near, when the tide of ether, called multiude of Mercy, is at hand, has to do with the strictly scientific part of our subject. Surely, it is more certain than is our present day meteorology, which as yet is only in its beginnings, concerning magnetic and electrical currents. But science of prayer belongs to the most carefully veiled mysteries of Occultism, and for good reasons. Only once the Zohar touches the question (I. Sect. Toldsth Isaac). "The celestial breath follows the same course as the sun, the course of both forms but one mystery." The Hebrew divine names, especially the group of seventy-two names, contain much of this mystery concerning the expansion and concentration, flux and reflux, high and low tides, of the ether. These should be studied closely, and also the Zodiac. The ancients were admirably well informed on these matters, which determined the hours of prayers in the different religions and also the orientation of the church buildings. By such uniform hours and orientations they effected,

more perfectly than do our modern associations, the fluidic communication between human minds; and also a very important matter which modern associations disregard—the communication with higher planes.

Sunrise and sunset were and are the best moments for prayers in most religions; but esotericists have always regarded midnight as a very important time. At midnight the ethereal currents, called winds, coming from the North and from the South, that is, the currents called "severity" and "mercy," or geburah and chesed, unite, which makes the time especially favorable "for the study of the Law." Accordingly, not only David used to "sing at midnight, and the masters of the Kabbalah left their beds for study, but even in our time the two contemplative Catholic Orders, the Carthausian and Trappist monks go, every night after midnight to church to pray and sing. Church buildings should be so oriented to the ethereal currents over them, that not only the congregation and the priest at the altar faced the east, but that the priest, when bowing low at the altar might expose the door of Brahma, the top of his head, shaved specially for this purpose, to the current from the east. This was based on practical experience and observation, as it is now generally known that some persons sleep best with their heads pointing to the current from the north; though others are not sensitive to the north current, but to other orientations are more favorable. This depends on their "complexion" or "temperament." Modern psychological researches has made investigations in this, and found that the observations of the ancients were correct. Dr. Barraduc oriented and exposed patients with nervous disorders at the times of certain ethereal currents, which gave them relief, or effected cures.

No wonder that every esoteric ritual, whether written for magicians or masons or priests, gives attention to the proper times and orientations which are essential. Every detail relating to the whole, helps to create, to construct consciously a milieu, an environment, and reinforces and increases the efficiency of the rites. Each word, every turning, inclination, movement of the arms or step; each color, sound, perfume, has its proper significance and purpose, well adapted to the harmony of the whole.

The basic idea, the type, is the same in all rituals; it is

always the Great Arcane, the ternary of attraction, emission, equilibrium. Every arrangement serves only to promote this result, and the rituals are different only because time, place and actors differ. Church services at best typify this. By meditation and fervent prayers, helped by the milieu and assisted by the Levites, called by whatever name the congregation emits the attractive fluid, the sweet smelling odor of the ancient burning sacrifice. The officiating high priest offers it on High, receives in return the blessings from above, which he distributes as benediction on the congregation. The idea is always the same; but there is a great difference in the externals and in the realization between then and now. Then, in the time of the Temple, the people outside shouted in excitement of fear—a condition favorable for the fluidic emission while in the sanctuary the high priest pronounced the Great Name. Now, in our times, love for the Deity is expected to be the factor in the fluidic emission!

Just here, a little etymology, a word to the wise. The buildings in which Jews worship are called synagogues. According to the dictionaries the word is derived from the Greek word synagoge, which means assembly, though it seems strange that such an important word should be taken from another language. The Zohar (III. Sec. Khi-Thetre) gives a different derivation. "The Shekinah reflects herself in the star nogah; the star nogah is like the fire (esh). This is why the house of prayer is called esh-nogah." Now esh-nogah means the fire of nogah, and nogah is the Hebrew name of the planet venus.

In public worship and in private prayer the ternary is the same, and its theory is beautiful and rational; but alas! its realization is seldom even near to perfection. How many priests, rabbi or brahmins have ever penetrated the deep significance of their rituals? Where is the zealous church-goer who knows the real meaning why he has to stand up or to sit down at certain times during the mass? Where is the orthodox Jew who can tell the reason for the rule—though it is observed by him strictly—that when he prepares for prayer he is not allowed to pause even for a second while attaching the phylactery on the left arm and on the forehead? also, that during prayer he is not to mention the name of God in the first part of any sentence, because he may be interrupted, and

the name be pronounced without finishing the sentence. Anyhow, he ought not to interrupt a prayer for any reason whatever, "not even if a serpent were rolling around his heels."

"Do you smile at such nonsense? Well, if you do, you are not initiated into practical Yogi breathing; otherwise it would be evident to you, that in such nonsense good and practical advices concerning pranayama are veiled. But they have even a deeper meaning; as for instance, there is danger in interrupting the already evoked current, for in such case the serpent may really bite. There is a reason. Catholics, too, are advised not to interrupt a prayer. The before-quoted manual for the members of the Third-Orders states. "Never become discouraged or stop meditation, when during the prayer distractions, spiritual dryness, disgust or whatever temptations are felt." This evidently refers to the tempting serpent of the Kabbalists. A modern french mystic, Sédir, and also an M. D., writes on this subject (Conférences sur l'Evangile. II.71). "The true prayer is a total externalization of the being, which state is reached by perfect calmness and profound attention; consequently, it is entirely natural that during this time we feel special sensations in the heart or in the spirit, or even physically. This is a rock of danger, because our nature carries us toward such touches which are agreeable to us, and which we may consider, perhaps by mistake, as a sign of divine favor; in such case we quickly forget the aim of our prayer, which is God, and tend by our own will toward a phenomenical accident. And from here we fall into illusions, called by hermetists illusions of the astral."

All this should at least give to the reader a general idea concerning the essential nature of prayers. A further important question is to be elucidated. In what consists the answer to an efficient prayer? The answer is the same in each and every case. It is an enlightening, an illumination. Of course, this spiritual light is like the light of the sun, one in itself, but useful to many purposes, for it carries power. In lumine numen. "The benedictions or blessings that descend from God," writes E. Philaletes in his "Euphrates" (Par. 18), "are not a form of words like the benedictions men; they are all spirit and essence, and their Deferents are natural and visible substances, and these are the blessing which the Patriarch wished to his son: 'God give thee of the dew of Heaven from

above and of the fatness of the earth from beneath." Fortunately, the man who for an answer to his prayer receives this light, this all potent power, receives usually at the same time also the intuition, how to use it at best. Such illumination penetrates not only the conscious but also the unconscious mind, which is nature in man, and works in it. For instance, in cases in which health was restored in a seemingly miraculous way in answer to prayers, we are justified to suppose that the light acts on the subconscious, and this on the body.

But is it absolutely necessary to perform magic, observe times, rituals, in order to come into contact with higher and the highest vibrations and receive illumination? Yes and no. The only essential point for efficiency is the exaltation of the mind or soul, or mind and soul, to its highest capacity. Consequently much depends on individual ability, just as in the performing of any other art. With some only a well concentrated inner effort is sufficient, an effort in aspiration in which intellect, will and desire are united. Do not forget the desire, the purest desire of course, for without emotion there is no motion possible. With others the same degree of exaltation cannot be reached otherwise, as with the aid of psychical stimuli, found in different rituals and in the specially constructed environment, atmosphere. Besides, there is a natural inborn difference between mind and mind concerning the ability of exaltation. No effort with or without artificial stimuli will enable a sparrow to reach the altitudes where an eagle soars naturally and without effort.

Once more: Emotion of the heart, but pure spiritual emotion, and exaltation of the mind are the essentials. Without these no prayer is efficient, be it offered even in perfect accordance with a most reasonable and minutely outlaid ritual. Many students of Occultism make mistakes at this point. The kingdom is within, as the Master teaches; and he also said that it is the leaven. It is also the magical force. With one who has already entered it, a deep sigh, a heartfelt desire, an inner song without words are efficient, no ritual is needed. Because, as the excellent psychologist who wrote the letters of Paul, rightly pointed out (Rom. VIII.26-27), in such cases the Spirit, that is, the higher subconscious or, when already developed, the Ego, makes intercession; and He, that searcheth the hearts, knoweth what is the mind of the Spirit. But in the

case of conscious action, the law that the reaction is always equal to the action, remains in full force, and the amount of light received is in exact proportion to the exaltation reached.

Lastly, there is another and very important point to be kept in mind. The rays of the sun are the ultimate source of life for everything living on earth, but the earth has to co-operate, to materialize the force received in the rays. Likewise we have to live up to our prayers, to cooperate with all our might, expressed in deeds before and after, to materialize the blessings received. Pray and work, for the prayers of the lazy man are always inefficient.

Lectoribus salutem!

THE BEAUTIFUL, THE AESTHETE AND SCHILLER

By C. H. Bjerregaard

In the Hebrew scriptures I can point to at least three passages speaking of the beautiful as fundamental in creation.

The first is in Gen. 1.8, "And Jehovah saw everything that He had made, and, behold, it was very beautiful"—that is the way the Septuagint translates. The common version has it "it was very good," which, however, means the same, that is, that creation was perfect and harmonious, containing beauty.

This being so, there can be no danger of idolatry in seeking one's philosophy in creation.

The second quotation is from Ps. 27.4: "One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord." Here the singer defines his aspirations after "the beauty of the Lord" which was in the Lord's house; in other words, in a product of art. It is remarkable that we should find such a reference to the beautiful in the Hebrew Scriptures, because the Hebrews cannot be credited with having cultivated the beautiful. Beauty was the preoccupation of the Greek mind; righteousness that of the Hebrew. Nevertheless, it is remarkable and interesting and important to note that the construction of the Tabernacle and the making of the utensils it contained, are likened to the procedure which an artist is confronted with when building anything similar. We see then even the Hebrews, who on pain of death were forbidden to do anything that looked like image making by force of the constitution of the world, had to express their life in terms of beauty because neither the good nor the true could do it.

The third quotation is also from the Ps. (90.17): "Let the beauty of the Lord, our God, be upon us." This is the devout prayer of the singer. There is no more beautiful and expressive Hebrew word than *noam,* here translated beauty. It embodies as in union "beauty" in its widest sense, and also

"glory" and "goodness," a wealth of meaning rare in a single word, but therefore also giving that word a magic power. In fact, the whole prayer "let the beauty of the Lord, our God, be upon us," is a magic incantation. The beautiful has one advantage over the good and the true; it can, as Plato expressed it, reach where neither justice, nor philosophy or any intellectuality can penetrate. It *does not rouse selfishness,* as Schopenhauer has taught us by saying that the beautiful silences the will.

Putting Plato's and Schopenhauer's ideas into another form, I say by the beautiful we are lifted directly and without effort out of ourselves into that Inner Life which we seek; and by the beautiful we never descend. There is no descending or falling of any kind on account of the beautiful. Its nature is the opposite. It always ascends and without any effort. It is only the good and the true which admit us through sacrifices and by demanding the suppression of large elements of human nature. The beautiful is immediate and direct and calls for no intellectual study nor moral endeavor. The mind and heart receives it at once and free of any cost except devotion. Let me repeat:

1. Beauty reaches farther than the good and the true.
2. Beauty does not cause selfishness; on the contrary, it neutralizes all selfishness.
3. Beauty never descends; there is no fall, no lapse in it; it always rises and it demands no sacrifices.

These qualities make beauty a most admirable method for humanitarian work. Jesus demonstrated that power of the beautiful.

And what was the influence of Jesus? He gathered *"not many noble, not many wise,"* but rather the flotsam and jetsam of society. It was with him and his work just what he taught: "Be not over anxious about your life"; "let not your heart be troubled; believe in God." And those who followed him readily threw away their fears. His personal influence built up that brotherhood called the first Christians. Here is the point of his method. It was human; he appealed to the universally human element, and neither to body nor spirit. He called out that uniting soul which binds us all together and which is the true temple, far superior to that in Jerusalem or elsewhere.

Develop that human element and you shall find that by

it you can tap the unseen world. The human element is "a power not ourselves," and is also "a power ourselves." I have recommended life in the Open, and I know something about "burning bushes" and "fiery pillars," but know also that *the human* element is much nearer to any of us and is a bigger world than even that revealed in the Open. The method employed by Jesus was just of that kind. He was no logician stating syllogisms, but an artist painting human pictures. Paul followed the same method; all Paul's teachings, by some taken so terribly literal, are poetic imagery and his words should be read as such. See, for instance, how his fancy plays with the idea of baptism and death and resurrection and the life with Christ.

The method of the beautiful is admirable, because it is so direct and so simple. Any one with aspiration must by an inner necessity come into an intercourse with ideals and the ideal of being by that method. It has been noticed that the first revival that followed the presence of Jesus in Galilee was a revival of the desire to live. That is a most emphatic proof of the strength and correctness of his method. And the impulse to live that came from him was theosophic. So do all the scriptures testify.

The moment I begin to speak about æsthetics and the æsthetic view of life, I am in a difficulty and in danger of being misunderstood because to be an æsthete has come to mean to be licentious. Let it therefore be understood at once that while I shall define the æsthete with the fervor he defines himself, I shall not defend him nor advocate his view. To represent him correctly I must take his side for the time being. In contradistinction to the æsthete, I shall define and advocate the searcher for beauty. I shall distinguish them sharply, because the two belong to far different regions.

The æsthete enjoys the sensual and all sensuousness in and for itself. He does not—in spite of his pretentions—claim to look up or inward. He looks to that which satisfies his senses and he revels in sensual life. But the searcher after beauty knows that mankind is not yet in possession of beauty; that beauty is yet to be revealed. Beauty to him is not of space or time or the sensual, but a heavenly quality that never can be fully revealed, but can only be tested by means of symbols, symbols which are sacraments or epiphanies. Beauty to him is much more than shape and sensuality. The æsthete

glories in the values right at his hand, but has no sense for new value. He does not have the yearning for new beauty. But the searcher after beauty is never satisfied. Restlessly he reaches out for an ideal, totally unknown to the æsthete. The æsthete knows woman and her beauty, but he does not even dream of the "Divine Feminine." He never knew that sublime silence which accompanies divine beauty. He loses himself in emotions produced by earth-forms, and his sensations become brutalized by his hilariousness. The quest is its own recompense. Many a student expects no final results from his researches and pursuits. He knows that there can be no end to his studies, because life and truth is endless. Similarly the æsthete. He cares not for finalities, nor to eat the core of the apple. He wants only the soft and sweet flesh of the fruit. He is ready for the next flower, immediately he has tested the aroma of the first. His quest is never ended. The quest is the finality to him; a finality which is only a renewed search, a repeated indulgence.

Such is the æsthete, and nature is ready for him with her punishment. To her he is a robber. To her he is a faithless lover. She is looking for results, which he refuses to give her. She therefore drives him from house and home. Homeless, he bears the mark of Cain upon his flesh and face, and ends where all the forlorn lie.

The searcher for beauty is also a man of quest and he likewise is disinclined to settle down in any valley or even on a mountain top or by the ocean. He, too, flies from flower to flower, from shape to shape, constantly hunting for the eternal form; but he leaves the flower with a blessing. The wild flower he found he leaves with a culture that raises it in value to itself and to the cosmic order, because he imparts mind to that flower, a mind of reflection it does not possess in its nature state. By imparting mind he has sown the seed of immortality and installed a longing, a yearning, that ever afterwards drives forward and onward. He leaves behind him a restlessness which will bear fruit not in an earthly shape but in an eternal form.

A story is told; its point is this: The gods of old feared that man would be too powerful, and unwilling to bear their yoke, and that therefore the heavens would be destroyed. To prevent such a disaster to themselves, the gods made woman to entice the man, to rob him of his strength and to ensnare

him in desires. The story ends by saying that the gods succeeded. The ordinary man forgets his reason when he sees a woman! The only exception to this fatality are those who cultivate beauty in true fashion; those who do not lose themselves, but remain truly free, because they worship beauty and are not dominated by sensuality. Woman is quick to distinguish the noble-minded beauty-people from the æsthetes and libertines. Woman naturally cultivates beauty, because beauty to her means balance, moderation, rhythm. Woman hates excess and the indeterminate, when the question is about love. She loves love, but she hates lust. She despises the man who is so weak that he destroys himself.

In the society of woman, he who cultivates beauty is a master, while the ordinary man and the æsthete are slaves. Those who cultivate beauty are woman's best protectors, and they again are protected against themselves by woman. The æsthete's mind and feeling look upon life as something fluctuating, as a mere possibility and opportunity and he lets imagination have free play. He turns life into enjoyment, to sensation and deals with life entirely arbitrarily, that is, according to his own free and untrammeled will. The æsthete justifies his (or her) arbitrary dealing by his (or her) philosophy, according to which life is nothing definite, not a positively settled order, but rather an ever-changing lanterna magica or kaleidoscope, which, by being shaken, shows new and ever varying combinations of its colored glass pieces, never repeating the same combination. This fact, that life never repeats the same combination, proves, to the æsthete, that life has no stable form, no law and is nothing definite.

The ethics of æstheticism according to this philosophy allows the freest possible, the most arbitrary use of life. Aestheticism accordingly turns life in a kaleidoscope. The æsthete never settles on any one point, nor binds himself (or herself) to any form, which might check individual freedom.

The aesthetes are constantly on the wing. They fly like the butterfly, from flower to flower, everywhere drawing honey and always enjoying the sunshine in which the flower opens its bosom inviting the light to kiss.

A classic illustration can show this more fully. I refer to Aristippus from Kyrene. Aristippus was a companion of Socrates' and placed the *Summum Bonum* in enjoyment. But his theory did not give free reign to sensuality nor to any and

all beastly natures. He maintained that only the truly free man could enjoy life. And that is an essential point in Aestheticism: only true freedom can support the æsthetic view! This sounds correctly enough. But is it correct philosophy? I say no, it is not; and you will see it the moment you understand what he means by freedom. By freedom he means license, and you will see it, when I say, that in order to preserve his freedom he would not assume any office. He would be a guest and a stranger everywhere; that is, a loafer. He would be neither master nor slave. He would roam, fancy free, according to his inclinations. That is unsound living.

In order to be free, the æsthetes shun both friendship and marriage. These are bonds which they neither can nor will submit to. Love, the æsthetes will cultivate, but to promise perpetual love, they refuse, because, they say, such a promise cannot be kept. Even if it could be kept, it would destroy freedom; and marriage, says æstheticism, also destroys freedom, because in its nature it is a bondage, a limitation, and cannot be anything else; whether for good or evil, æstheticism does not care. It can not see it as a yoga for growth.

The æsthetes will have love, eroticism; but no legalized lust, as they call marriage, or an institutional marriage which does away with freedom. By freedom the æsthetes understand actions and self determinations that spring from our own natural self and which are in no way controlled by another power or influence. In short, the æsthetes will not yield in any degree their individuality, their fundamental Egotism or self-willed lust.

Goethe's Römish Elegien are examples upon great æsthetic ideality and the absence of ethic ideality. Very few, only a small circle of connoisseurs, can read them without being disturbed. They breathe a paganism from the days of the ancient world's moral decay. They are so near being vicious, that Goethe, himself, said to Eckermann: "If I had written my Römish Elegien in the same measure as Byron's Don Juan, they would have been vicious."

Byron often comes perilously near insulting truth and beauty. He has all the charm of genius and the magic of æsthetic ideality, but often he only weaves upon the infernal demonical "veil of Hecate" instead of upon the loom of heavenly beauty.

Ever since the time of the Greeks, the question of æsthetic education has been before mankind. Is the beautiful able to

educate us in height and width? Can the beautiful do what mortals can do? These two questions, in the main, express the problem.

The cult of the beautiful has always been on the defensive side because, according to its nature, it has no fighting parsons on its side. It is not combative by nature. It works by inner persuasion. It has never played the reformer. It has no philistines in its ranks. It has never called states craft to its help. All of which morals have done. The battle is not ended. The most noisy party holds the ground, simply because the cult of the beautiful will not be vulgar or mercenary. But the cult of the beautiful is still in the field and will remain there.

The Greeks found no great difficulty in establishing a harmonious morality, simply because they did not realize life's inner conflicting elements. To Plato, the good and the beautiful were no more than two sides of the same principle, hence he taught the doctrine of Kalogathia, that is, the beautiful-good or the good-beautiful. But the relationship between duty and inclination is not so easily settled since Christianity has sharpened the problems of life and shown an inner contradiction in human nature. I must say a few words about this inner contradiction in human nature before I continue the subject of education in the beautiful.

Those who begin to find out the meaning of the old saying, "Man, know thyself!" soon discover hindrances, not only preventing them from attaining self knowledge, but even deeper hindrances preventing them from realizing the truth of self. If they go no further than a mere philosophical query, they name sense as their enemy. Going deeper, they find their volition or selfishness is the real enemy, or, rather that they are their own worst enemies. Their lusts and destructive inclinations are bad enough, but volitionally they find, if they are honest, that they take delight in hatred, falseness, malice. Looking deep enough, it shall soon be seen that man's ambition, hardness and regardlessness, are wilful evils; and that woman's vanity, craft and mendacity are as bad.

All these discoveries show that the direction of their human nature is not towards peace and harmony, but towards schism and conflict, and that uncontrolled human nature is very bad.

Christianity has gone still further, carried a searching

inquiry to fundamentals, and declared that our inner conflict is one between the will of God and man's will. This statement and doctrine of Christianity, that there is a radical disturbance in the human nature, affects the relation of morals and the cult of the beautiful.

In the first place, before Christianity no radical differencee was discovered. Antiquity lived in immediateness, in a happy childhood. To us their lives sound like fable. In its best aspects it may be seen in young people who have not yet come to reflection; who are still in states of naivete. Young, innocent maidens, who grow up protected under the unconscious influence of domestic discipline and manners; and genial youths, whose healthy nature keeps them away from immorality, are such naïve characters; glad of life, they follow their innocent nature and dream of spiritual wealth, and they indulge their fancies. These young people, in themselves and as types of the undisturbed antiquity, are what Paul called "without the law" or, to use the theosophic language, they do not feel karma.

The cult of the beautiful life in fullness is possible to such people. But, in their case, it does not last long. Soon, too soon for them, life shows its rough side, and their Paradise is gone, and with it their beautiful life. If they now meet life and its problems they begin a moral life.

It would therefore seem that the life of beauty was a life earlier than the moral one. But it is not so. There is another æsthetic life arising later. It is the establishment of that about which I will now speak.

The German poet Friedrich Schiller is the representative of an æsthetic education for nature-people. He is an advocate for art. If art is really truthful, then it is as good a teacher in morals as any. As much as ethics, it aims at representing that highest ideal truth which is contained in the realities of things. It is just as emphatic as a moralist in its demands that all absurdity and low passions be removed. And as art springs into view more directly than an action (we often have to wait to see the result of an action, before we can judge it), it must always be clear in its psychology, pure in its passion, and determined in its purpose. True art never insults our moral feeings.

The mystery behind Schiller and the cause of his fame is to be found in that he had a lively recognition of "Paradise," as I must say if I speak in Mosaic terms, or of "the

ideal world," if I speak in Plato's phraseology. The key to his æstheticism I find in his poem "The Ideal and the Actual Life." It is clear that Schiller must have risen beyond the fates, "the weavers of the web, which sway matter and the things of day." Otherwise he could not have witnessed what he described in the following words:

Safe from change that time to matter gives,
Nature's blest playmate, free at will to stray
With gods a god, amidst the fields of day
The Form (the Archetype) serenely lives.

It is that Form, the Archetype, which the worshipper of beauty sings about and wishes us to worship because it can translate us to

—the ideal realm, aloof and far
Where the calm art's pure dwellers are.

These ideas are the fundamentals which an æsthetic education, according to Schiller, is to reveal to us and establish us in. Schiller claims that they will restore the beautiful and the sublime to their rightful positions, as of equal value, if not superior, to the good.

In order to cultivate our sense of the beautiful and the sublime, Schiller directs us first to Nature and advocates a life in close communion with Nature, because natural beauty possesses a truth which artificial life does not have, and a simplicity and plainness which stand in strongest contrast to the falsity of our every-day life and which commonplaces force upon us.

A steady and true love to Nature prepares the best soil for the heavenly seed of beauty and sublimity. Those who have cultivated a sense for the needlessness of the horizon cannot become narrow-minded. Those whose lungs have been trained in high altitudes and there found themselves at home will never want to breathe the foul air of meanness. Contemplation of the starry heavens impress us sublimely and call us into the regions where

"The Form the Archetype serenely lives"

Thus we become artists and devotees of beauty, by simply living naturally and serenely. This, then, is the foundation which Schiller wants us to lay.

The details of his system I cannot now develop. I only wish to call attention to him as a guide in the direction of the beautiful; to such I should like theosophists to devote themselves.

JANUARY

By the Author of "Easter in Nature"

IT was Goethe who said that Nature was the only book with a great lesson on every page. A page on January was written in Rome at the very beginning of her history. The topic is about Janus and Vesta, the first and last deities invoked at all times in Roman religious custom.

Janus, originally *Iao,* a mystic name for Dionysos, was sometimes called Consivius, the Sower. He was the god of good beginnings which ensure good endings, and the idea of a good ending was connected with Vesta, the goddess of the hearth or home. Janus opens the gates to heaven and he opens the year; he is guardian of all gates and for that reason circumspect, able to face both ways. The two most important and sacred parts of the house are the door and the hearth. Hence the names *Ianua, Ianus* and *Vesta.*

The old Roman schools thought of Janus as a sun-god and his name as the masculine form of Diana (the moon). He was also thought of as *mundus,* the heavens or the atmosphere. In other words, originally he was conceived to be a nature god, as the consivius, and not a god of the home, social affairs, war, as later.

It is as a nature-god described in the Roman book that he is of interest to us. The page to read is written by Nigidius Figulus, the Pythagorean mystic. It was he who learned on the Inner Ways that Janus was related to Diana: *Janus, Jana—Dianus, Diana. .This* being so, we find Janus and Diana to be two sides of the universal life of the Great Mother. If we therefore

> "Go forth under the open sky, and list
> To nature's teachings"

and do not fear the dull, leaden sky or the barren and dreary landscape, but follow the frostbound roads, or tramp across the crystal-laden grass in the meadows, we shall soon discover that January is the month for head-people, for those

high-minded souls who think and who make their beginnings by thought. January is especially a revelation of that subtle something we call Thought.

It is easy for anybody to look beautiful when dressed up in clothes made by others, and it is charming to indulge in summer's fancies, but only few can stand forth without fear as the trees do in the winter and in January, revealing their true contour.

How many dare call out with Southey: "Come, melancholy Moralizer, come!" The birch dares do it; its gentle delicacy proves a fine and deep interior. The oak, too, can proudly show its rugged grandeur and point to perseverance as an element of attainment. The elm can vie with the birch and the oak and enjoy its beautiful ramification and suggest courtly grace. These trees are thought-forms which the Great Mother can best show in winter. When the leafy dress is removed the truth is shown.

How pensive is not the spruce; it is not asleep or sunk below the threshold of consciousness. Like thought, it enjoys the clear cold air of bracing January. Even if "Janiveer freeze the pot upon the fier," as the English country people say, the spruce and all its relatives are wide awake and ready to tell us that they saw light before any of the leafy trees and that their office is to show the eternal life of thought.

Capricorn and Aquarius divide January between them, and they are, some occultists say, the knees and ankles of the Great Mother, which signifies usefulness.

The mother's symbol of usefulness in January is the little moss. Brilliant as is the grass silvered with hoary vine, it can not compare in usefulness to the mosaics of mosses spread wherever Mother Nature is not interfered with. It is by means of the mosses that she makes soil in January. When the rocks crack for one reason or other, the mosses which hold the melting snow, lets the stream into them and when the water freezes there, it breaks off small particles of rocks, the first elements of future soil. In among these fragments come the bacteria and they make it porous. Bacteria also dig down when Jack Frost has loosened the top layers of the soil; by so doing they make the soil porous and airy. Mother Nature thinks of all such things in January, though men call it a "dead season" and cry about "sore times." Let us learn that the Great Mother keeps the doors open to her

museum of nature all winter and that even freezing showers and black frost are her blessings.

Let us go out and learn to lift "the wintry veil of maiden white." She will let us lift it, even if she does not show us all her beauty. "Aefter-Yule," as the Saxon's called January, is full of light, even if it streams coldly; it is full of thought and is an excellent judge of character. Indeed, January is a good month for beginnings. It is full of first and fundamental truths or Metaphysics. A beginning made in January reveals the hearth as the meaning of February. The two are Castor and Pollux as much as Janus and Diana are two faces of the same god, one looking forward, the other watching results.

DOGMA AND RITUAL

OF

HIGHER MAGIC (HAUTE MAGIE)

By Eliphas Levi.

Translated from the French by Major-General Abner Doubleday

Annotated by Alexander Wilder, M. D.

(*Continued from page* 171)

THE TRIANGLE OF SOLOMON

3 ב C

Plenitudo Vocis. (Perfection of Speech.)

Binah. (Understanding.)

Physis. (Nature.)

THE perfect idea (verbe) is the ternary, because it supposes an intelligent principle, a principle speaking and a principle spoken. The absolute, which is revealed by speech, gives to this speech a sense equal to itself and creates a third itself, in the information imparted by this speech. It is thus that the sun manifests itself by its light, and substantiates that manifestation, or renders it efficacious, by its heat.

The ternary is traced in space by the culminating point of the sky, the infinite in height, which binds itself by two straight lines to the east and west.

But with this visible triangle reason compares another invisible triangle which it affirms to be equal to the first; the one that has depth fo rits apex and whose base upside down is parallel to the horizontal line which extends from east to west.

THE SEAL OF SOLOMON

These two triangles reunited in a single figure, which is that of a star with six rays, form the sacred sign of the Seal of Solomon; the brilliant star of the macrocosm.

The idea of the Infinite and Absolute is expressed by this symbol, which is the great pentacle; that is to say, the most simple and complete epitome of the science of all things.

Grammar itself attributes three persons to the verb. The first is the one who speaks; the second the one spoken to; the third the one spoken of. The infinite First Cause, in creating, speaks of himself to himself. Behold the explanation of the ternary and the origin of the dogma of the trinity.

The doctrine of magic is also one in three and three in one.

"What is above resembles, or is equal to, what is below."

Thus two things that resemble each other, and the word which expresses their resemblance make three. The ternary is the universal dogma. In magic, principle, realization, adaptation; in alchemy, azoth, incorporation, transmutation; in theology, God, incarnation, redemption; in the human soul, thought, love, and action; in the family, father, mother and child. The ternary is the goal and the supreme expression of love. We only seek for two in order to come to three. There are three intelligible or spiritual worlds which correspond with each other through the hierarchic analogy. The natural or physical world; the spiritual or metaphysical world; and the divine or religious world. From this begin-

ning comes the hierarchy or spirits divided into three orders, and subdivided into the three genera, always by the ternary.

All these revelations are logical deductions from the first mathematical notion of Being and Number. The unit to become active should multiply itself. An indivisible, immovable and unfruitful principle would be a dead and incomprehensible unit. If God was only one, he would never be creator nor father. If he was two there would be antagonism or division in the infinite, and it would be the separation or death of every possible thing. He is therefore three, in order to create from himself, and in his own image, the infinite multitude of beings and of numbers. Thus he is really one in himself and threefold in our conception, which causes us to view him also as threefold in himself and one in our intelligence and love. This is a mystery for the believers and a logical necessity for the person initiated into absolute and real sciences.

The Idea (verbe) manifested by life is the realization or incarnation. The life of the Idea (verbe) accomplishes its cyclical movement of adaptation or redemption. This dogma of threefold quality was known in all the sanctuaries, enlightened by the tradition of the sages. Do you wish to know what is the true religion? Seek the one which realizes the most in the divine order. The one that exhibits God as Divine Humanity and makes man god-like. The one that preserves intact the ternary dogma, which incarnates the Divine Idea (verbe) in making God visible and tangible to the most ignorant. The one, in short, the doctrine of which harmonizes with all and can adapt itself to all; the religion which is hieratic and cyclical—fit alike for the learned and the illiterate—which for children has allegories and images; for grown men a lofty philosophy; for the aged sublime hopes and sweet aspirations.

The first sages who sought the cause of causes saw good and evil in the world. They observed shadow and light; they compared winter and springtime; old age and youth; life and death; and they said: "The First Cause is benevolent and rigorous; it vivifies and it destroys." Hence these two contrary principles, a good and an evil one, cried the disciples of Manes. No. The two principles of the universal equilibrium are not contrary, although apparently opposed, for it is one sole wisdom which opposes one to the other. The good is on the right, evil is on the left, but Supreme Goodness is

over both of them and it causes evil to serve for the triumph of good and good for the emendation of evil. The principle of harmony is in the unit and it is that which in Magism gives so much power to the odd number. But the most perfect of odd numbers is three because it is the trilogy of the unit.

In the trigraphs of Fohi the superior ternary is composed of three young and masculine figures; because in the idea of God considered as the principle of fecundity in the three worlds the passive could not be admitted.

Hence the Christian trinity does not admit in the least the personification of the mother who is implicitly announced in that of the son. Therefore, it is contrary to the law of sacerdotal and orthodox symbolism to personify the Holy Spirit under the figure of a woman. Woman issues from man as Nature issues from God. Hence Christ is himself raised to heaven and assumes the virgin mother. We say, the Ascension of the Saviour and the Assumption of the Mother of God. God considered as father, has nature for daughter. As son, he has the Virgin for mother and the Church for spouse. As Holy Spirit, he regenerates and fecundates humanity.

Thus in the trigraphs of Fohi the three inferior *ying* correspond to the three superior *yang,* for the trigraphs of Fohi are a pentacle similar to the two triangles of Solomon, but with a ternary interpretation of the six points of the brilliant star.

The Dogma is divine only as it is truly human; that is to say, as it is the summary of the highest reason of humanity. Hence the Master, whom we call the God-man, called himself the Son of Man. Revelation is the expression of belief admitted and formulated by the universal reason into human expression (verbe). Therefore it is said that in the God-man, the Divinity is human and the humanity divine. We say all

[1]Manes is described by Epiphanius, who is not very truthful, as a magian, skilful in astronomy, medicine, magic and panting. He blended Christian with Mithraic doctrines, with the idea of establishing a universal religion. He was condemned by a Magion Council and flayed alive in 275. The Paulicians, Alligenses and other sectaries were his followers.

this philosophically and not theologically; and this does not touch in any way the teachings of the Church that condemns, and always will condemn, Magism.

Paracelsus and Agrippa did not raise one altar against another altar, but submitted themselves to the dominant religion of their times. To the elect of Knowledge belong the things of Knowledge; to believers pertain the things of faith.

The Emperor Julian in his "Hymn to the Sun-King" gives a theory of the ternary which is almost identically the same with that of the illuminated Swedenborg.

The sun of the divine world is the infinite spiritual and uncreated light. This light receives form, so to speak, in the philosophical world and becomes the central point of souls and of truth; it then incorporates itself and becomes visible light in the sun of the third world; the central sun of our suns and of which fixed stars are the ever-living scintillations.

The Kabalists compare mind to a substance which remains fluid in the divine intermedium, and under the influence of the essential light, but the exterior of which hardens like wax exposed to the air, in the colder regions of argument or of visible forms. These petrified envelopes (it would be better to say carnified if the word was French) are the cause of errors or of evil which attaches to the weight or to the hardness of psychic envelopes. In the "Book of Sohar" and in that of "Revolutions of Souls," preverse spirits or evil demons are not called otherwise than crusts (cortices).

The crusts of the world of spirits are transparent; those of the material world are opaque. The bodies are only temporary crusts, and whose souls may be delivered; but those who follow the leading of the body in this life, make for themselves an interior body, or a fluid-like epidermis which becomes their prison and their punishment after death up to the moment in which they succeed in melting it in the heat of the divine light, where their weight hinders them from ascending. They only arrive there by infinite efforts, and through the assistance of the just who hold out their hand to them. During all this time they are devoured by the interior activity of the mind imprisoned as it were in a glowing furnace. Those who reach the pyre of expiation burn themselves there like Hêraklês on Mount Oeta, and thus are delivered from their shackles. But the greater number lack courage in the presence of this last trial, which seems to them a second death more

frightful than the first. So they remain in hell, which is *de jure* and *de facto* eternal, but in which souls are never plunged or retained against their will.

The three worlds correspond together through the thirty two paths of light which are the rungs of the hold ladder. Every time thought corresponds to a divine grace in heaven, and to a useful work on earth. Every benefit from God excites a truth and produces one, or more acts, and reciprocally, every act excites in the heavens, a truth or a falsehood, a benefit or a chastisement. When a man pronounces the tetragram, say the Kabalists, the nine heavens receive a shock, and the spirits say one to another: "Who is disturbing the kingdom of heaven?" Then the earth reveals to the first heaven the sins of the rash one, who takes the name of the eternal in vain, and the accusing word is transmitted from circle to circle, from star to star, and from hierarchy to hierarchy.

Every word has three meanings; every action a threefold bearing; every form a triple idea; for the absolute corresponds from world to world with its forms. Every determination of the human will modifies nature, influences philosophy and writes itself in heaven. Hence there are two fatalities, one resulting from the will of the Uncreated in accord with its wisdom; the other resulting from created wills, and in accord with the necessity of second causes in their relations to the first cause. Hence nothing is indifferent in life, and our determination, the most simple in appearance, often decides an incalculable series of goods and evils; above all in the relation of our *draphane* with the great magic agent as we shall explain elsewhere.

The ternary being the fundamental principle of the entire Kabala, or sacred tradition of our fathers, ought to be the fundamental dogma of Christianity, apparent dualism of which it explains through the intervention of a harmonious and all-powerful unity. The Christ did not write his dogma, but only disclosed it in secret to his favorite disciple, the only Kabalist and great Kabalist among the Apostles. Therefore the "Apocalypse" is the book of the "Gnosis," or great doctrine of the first Christians, a doctrine of which key is indicated by a great verse of the Lord's prayer, that the Vulgate does not translate, and that in the Greek Rite (the preserver of the traditions of Saint John) it is only permitted to priests to pronounce. This verse, entirely Kabalistic, is found in the Greek

text of the "Gospel according to Saint Matthew," and in several Hebrew copies. Here it is in the two sacred languages:

"For thine is the kingdom, the power and the glory, forever. Amen."

The sacred word of malkut[2] employed for keter[3]—which is its Kabalistic correspondent—and the balance of geburah[4] and of chesed[5] repeating itself in the circles or heavens that the Gnostics called Aeous, give, in this occult verse the keystone of the arch of the whole Christian temple. The protestants have translated and preserved it in their "*New Testament*" without discovering in it the high and marvellous information which unveiled for them all the mysteries of the "*Apocalypse*"; but there is a tradition in the Church that the disclosing of these mysteries is reserved for the last days.

Malkut based on geburah and on chesed is the temple of Solomon having for columns Jackin and Boaz. It is the adamic dogma based on one side upon the docile submissiveness of Abel, and on the other upon the labor and remorse of Cain. It is the universal equilibrium of existence based upon necessity and liberty; upon fixity and motion; it is the manifestation of the universal lever vainly sought by Archimedes.[6] A savant who employed all his talent to render himself obscure, and who died without having wished to make himself understood, has solved this supreme equation restored by him in the Kabala; and he feared above all that people might know the origin of his discoveries, if he expressed himself more clearly. We have heard one of his disciples and admirers show indignation, perhaps in good faith, at hearing him called a Kabalist. Nevertheless, we must say to the credit of this savant that his researches have considerably abridged our labor upon the occult sciences, and that above all, the key of the High Kabala indicated in the occult verse we have just cited, has been learnedly applied to our absolute reform of all sciences in the book of "Hoene Wrokieski."

Hence the secret virtue of the Gospels is contained in three words, and these three words have been the foundation of the three dogmas and three hierarchies. All science rests

[2]Hebrew, the kingdom.
[3]Hebrew, the crown or tiara.
[4]Hebrew, power, might.
[5]Hebrew, glory, abundant goodness.
[6]Archimêdês, the mathematician of Syracuse, was celebrated for his knowledge of physics. "Give me πομ/οζω, a place to stand on," said he to King Hiero, "and I will move the universe."—A. W.

upon three principles, as a syllogism upon three terms. There are also three distinct classes or three original and natural ranks among men, who are all called to ascend from the lowest to the highest. The Hebrews call these series or degrees of progress the spirits, Asiah, Jezarah, and Briah.[7] The Gnostics, who were the Christian Kabalists, named them Hylê, Psyche and Gnosis.[8] Among Hebrews, the supreme circle was called Aziluth;[9] and among the Gnostics, Pleroma.[10]

In the Tetragram the ternary taken at the commencement of the word expresses the divine fatherhood (copulation); taken at the end it expresses womanhood and motherhood. Eve bears a name of three letters,[11] but the primitive Adam is expressed by the single letter *Jod* so that Jehovah should be pronounced *Yava*. This leads us to the great and supreme mystery of Magic expressed by the Quaternary.

(*To be continued*)

[7]Asiah (the foundation) is peopled by gross, material spirits of both sexes; Jezira (the structure) by gods, demons and angels; and Briah (new world) by spiritual beings, in the second grade of descent.

[8]Matter, Soul and Knowledge.

[9]Noble.

[10]Fullness.

[11]Heva.

MOMENTS WITH FRIENDS

"Has time in its divisions into years, months, weeks, days, hours, minutes and seconds any correspondence with the physiological or other processes in the human body? If so, what are the correspondences?"

There is an exact correspondence between the natural measures of time by the cycles of the sun, moon and planets and certain physiological processes in the human body, but the division made by the mechanical contrivances of man is not exact.

The universe as a whole is represented by all that can be seen or understood of the heavens or space; this universe corresponds to the physical body of man; the star clusters, for instance, correspond to the nerves and the ganglia in the body. The sun, moon, the earth, and the stars called planets with their respective satellites or moons, move in their own atmospheres.

Speaking of or supposing time to be "a succession of phenomena in the universe, marked off by the movements of what are called the heavenly bodies in space, and changes and phenomena thereby produced in relation to the earth, there is a correspondence between these phenomena and the normal human body with its physiological processes and the changes and results produced therefrom. But it is not well for our safety that we discover these things; lest we should open Pandora's box.

It is important and enough to know there are two germs in the human body which represent and correspond to the sun and the moon. The generative system in the body corresponds and is related to the solar system. But each of the organs in the solar system has its corresponding organs in the body. The seed and soil in the generative system is the result of the action of the organs in the body corresponding to the sun and the moon. The essence or the extracts resulting from the action of the organs, corresponding and related to the planets, perform their work through the different systems of the body, and all work together in the general economy of the body for the period of its natural life, so that the particular work to which the life of the body is devoted may be accomplished.

There is in the body a principle which is representative of and corresponds to the sun. This passes down and up or around the body, as the sun is said to make one complete circle through the twelve signs of the zodiac. From the sign aries corresponding to the human head, down by way of the sign cancer, corresponding to the breasts or chest, to the sign libra corresponding to the place (not the organs) of sex, and up by way of the sign capricorn, corresponding to the spine in the region of the heart, and back again to aries the head, passes the germ or sun of the body through its signs of the zodiac in the time of one solar journey of a year. There is in the body another germ representative of the moon. The lunar germ should pass through all the signs of its zodiac. However, such is not usually the case. The zodiac of the moon is not the zodiac of the universe. The moon makes a revolution through its zodiac in the body in twenty-nine and a fraction days, corresponding to the lunar month. When the moon is full it is in aries of its zodiac and its correspondent germ in the body should be in the head; the last quarter is the cancer of its zodiac and the breast of the body; the dark of the moon turn-

ing to the new moon is the libra of its zodiac and then its germ in the body is in the region of sex. In the first quarter of the moon it is in its capricorn and the bodily germ should be along the spinal cord opposite the heart, and from there the germ of the body should pass upward to the head, when the moon is full in its sign aries. So the solar year and the lunar month are marked in the body by the passing of their representative germs through the body.

The week is perhaps the oldest measure of time in any human calendar. It is recorded in the calendars of the most ancient people. Modern people, necessarily, have borrowed it from them. Each day of the week is related to the sun, moon, and planets, from which the days take their names. The life of the human body corresponds to one manifestation of a solar system. The week in the human body corresponds in smaller measure to the same.

The day, which is the revolution of the earth once around its axis, is one of the seven periods of the week, and in it the larger period is represented again. In the human body, the germ or principle corresponding to the earth makes one complete round through its particular system, which corresponds to the revolution of the earth. These correspondences, the solar year and month, the lunar month, the week, day with the physiological operations of man's body, ends with the day. There are numerous other minor measures of the "succession of phenomena in the universe" which correspond exactly with substances and processes in the human body. But for the hour, minute and second, there can only be claimed a kind of analogy between universal and physiological phenomena. The hour, minute and second may be said to be comparatively modern measures. When the measure called a second was adopted it was thought that it being so short a period there would never be need of any attempt to divide it. Physical science made the same mistake when they gave the name of atom to the minute parts of what they considered to be primitive elements. Later they discovered each of those "atoms" to be a little universe in itself, the divisions of which were named electrons, ions, though possibly the ion is not such an ultimate division. The human body is regulated to and should act in accord with the phenomena in the universe, but invariably man interferes with the body's natural processes and normal functions. Then he gets into trouble. Pain, suffering and disease are the result, which are the natural processes of the body in the effort of nature to restore a normal condition. These processes in the human body have their correspondence with conflicts and cateclysms in nature, to maintain an equilibrium. If man in his body will work with and not too much against nature he may learn the exact correspondence between eacn part of his body and its corresponding part in the universe and their reciprocal processes.

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THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

THE
WORD

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INTOXICATIONS.

PSYCHIC INTOXICATION.

SPIRITUOUS liquors and narcotic drinks have been and are associated in thought with religions and often play a part in ceremonies. However, the use of alcohol or narcotics, in any form, for religious purposes shows a degenerate and degraded form of that religion.

No spirituous liquor or narcotic is used by one who worships in spirit and in truth. In whatever form, the intoxicant is the physical symbol of a reality above or within the physical. Losing sight of the reality, the religionist has clung to the form and ceremony instead of what they symbolize, and the sensuous and sensual minded suppose or believe their practices to be the worship of Deity.

The preparation of spirituous liquors or narcotics in the East and the West have taken two forms. One is from the juice of a plant, the other from the juice of a fruit. One is colorless or white, the other red. In the scriptures of the East the liquor for religious ceremonies is usually spoken of as the white, such as haomah or soma juice, supposed to be from the soma plant. In the West, the ceremonial drink was red, usually prepared from the juice of the grape and called nectar or wine. So, of whatever country, people have religions as their authorities for the drinking of spirituous liquors, and those desiring and wishing to excuse themselves for being addicted to them can use scriptures as their back-

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ground and excuse. They may argue that patriarchs, prophets, seers of the past, and even great religious teachers, having partaken of or advised drink in one form or another, therefore, spirituous liquors are not only permissible but beneficial, and some argue that, where wine or some other drink has been in use for religious purposes from such remote time, there must be an occult significance in the practice. And so there is.

The religious observances, sacrifices or ceremonies mentioned in ancient scriptures do not, except in their degenerated forms, refer to physical practices. They refer to certain physioligical and psychic processes, to mental attitudes and states, and to spiritual attainments.

By the white fluid is represented the lymphatic system and its fluid; the red is related to the circulatory system and the blood. The generative system and fluid act in connection with these. By physiological or alchemical processes is developed the wine, the amrita, the nectar, the soma juice, of which the scriptures speak. The meaning of the scriptures is not that these fluids should produce drunkenness, but that by interior processes they should renew youth until immortality is attained.

The libations, sacrifices and drinks spoken of in ancient scriptures, should not be taken literally. They are metaphorical. They allude to attitude of mind and psychic processes and their action on the body and its fluids, and to the reaction of the physical and especially the psychic senses on the mind.

The interplay between the forces of nature and the senses and their action on the mind produces psychic intoxication.

Psychic intoxication is the abnormal transference of action of the senses from the physical to the psychic state; the restraint or over-stimulation of function of one or more of the senses; the inordinate desire to sense things of an astral or psychic nature; the disagreement of the senses and their inability to bear true witness and make true reports of the objects and things with which they are concerned.

Psychic intoxication is due to physical causes, psychic causes and mental causes. The physical causes of psychic intoxication are things or physical practices which act on the senses through the organs of sense and transfer the senses from the physical to or connect them with the astral or psychic world. Among physical causes of psychic intoxication are crystal gazing; looking at a bright spot on a wall; exciting the optic nerve by pressing the eyeballs until flashes of color and pictures appear; sitting in a dark room and watch-

ing for colored lights and spectral forms; excitation of the auditory nerve by pressing toward the ear drums until strange sounds are sensed; the tasting of certain essences or taking of alcoholic or narcotic drinks until the physical is dulled or stilled and the psychic sense is awakened and excited; inhaling certain odors and incenses; magnetism and magnetic passes; the pronouncing or chanting of certain words or sentences; the exhalation, inhalation and retention of the breath.

These practices are engaged in because of inquisitiveness, idle curiosity, or at the suggestion of another, for amusement, for the sensations resulting, from the wish to obtain strange powers, because of the strong attraction which uncanny or psychic things wield over some persons, or because of a mercenary motive of obtaining money by the practices.

The physical effects following such practices for psychic results are sometimes not injurious to those who do not too long persist in their practices. To those who are determined to succeed and who are persistent in the practice there usually comes physical discomfort, accompanied by ailments and disease of the organs or parts of the body engaged in the practice. By overstraining or improper handling of such delicate instruments as the eye and ear, it is likely that the vision will be affected, the hearing impaired, and these organs will be made unfit to perform their physical functions. The results following the taking of alcoholic or narcotic drinks have been outlined. The effect of inhaling odors and incenses for psychic results, is to excite or stupify the senses or to stimulate the sensual nature. The results following the practice of exhalation, inhalation and retention of the breath, called pranayama, have been described in The Word on previous occasions. Almost invariably the physical results are disastrous according to the persistence in this form of bodily abuse. The lungs are weakened by strain, the circulation made irregular, the heart weakened, the nervous system disorganized, and diseases of the organs and parts affected follow.

The psychic effects from physical practices for psychic purposes are the weakening of the connection between the physical and the astral form body. The ties are loosened; the astral form body in which the senses are centered is dislodged and its moorings loosened. It may pass into the astral world and then slip back into its physical body; it may slip in and out, like a loose joint in and out of its socket, or, like

a visiting ghost at a seance pass back through the curtain and into the mediums body. Or, if the astral form does not pass from its physical body, and it seldom does, then, that part in which the sense is in contact, may by practice be switched from its physical nerve contact into astral contact.

As soon as the senses are made to contact astral matter or psychic forces they are attracted by kaleidoscopic flashes of color, by peculiarly arranged tones, by fragrances of flowers which seem familiar but which come from no earthly blooms, by a strange feeling when any of the objects are touched. As soon as the senses are attuned and related to the newly discovered world, unrelated scenes and figures and colors may crowd upon and into each other, moving panoramas may be on view, or the physical body and world may be forgotten, and the person with newly developed senses will seem to live in a new world, in which the experiences may be tame or full of adventure, may exceed in vividness and delight the most ardent imaginings, or be racked or wrecked by terrors no pen will depict.

When one has from natural adaptation or physical practices had the astral or psychic world opened to his senses, figures or scenes or sounds may at any time break into ordinary affairs of the senses and lead him off, truant from his work.

Psychic intoxication begins before a person's senses are switched into contact with the astral or psychic world. Psychic intoxication begins with an eager curiosity or earnest desire to see things, to hear things, to touch things, to have to do with things, other than physical. One may never have any of his psychic senses opened or developed, and yet suffer from psychic intoxication. Some such experience as seeing and talking with an apparation at a materialization seance, or table tipping by unseen hands, or "spirit-writing" between closed slates, or the levitation of objects, or seeing on a bare canvass or other surface a picture precipitated without physical means, will create in some people a desire, to have more of such exhibitions; and with each test the desire for more is increased. They may believe implicity or doubt everything they see and what is told them by those concerned in the exhibit. Yet, like confirmed drunkards, they hunger for more, and are satisfied only when they are under the influence which prevails. Under this influence, created or induced by themselves or others, they are in a state of psychic intoxication.

But psychic intoxication affects more than the compara-

tively few who seek spiritistic manifestations, and those whose senses are attuned to the psychic world.

Gambling is a form of psychic intoxication. The gambler hopes to win more money by his games than he could by legitimate work. But he wants more than the money. Aside from the money there is a peculiar fascination in the playing of his game. It is the fascination he wants; the fascination of the game is the intoxicant which produces his psychic intoxication. It matters not whether the gambling for money is called illegal and pool rooms and gambling houses forbidden, or whether the law permits the gambling, as on stock or other exchanges, and at race tracks; the gamblers, though perhaps far different as to station of life, are the same by nature, or, are made kindred in spirit by the psychic intoxication of gambling.

Another phase of psychic intoxication is felt in outbursts of anger or passion, when some influence seems to rush into the body, boil the blood, fire the nerves, burn out the strength, and to leave the body exhausted from its raging violence.

Sex intoxication is the most difficult form of psychic intoxication for man to deal with. The sex influence surrounds each person and may act as an intoxicant to one of opposite sex. It is the most subtle and that on which depends all other forms of psychic intoxication. One may come under this form of intoxication due to the presence of another or by his own thought. But when one is under the influence, it enters through and overpowers the senses, is a whirlwind with the emotions, and may compel to acts of madness.

The effects of psychic intoxication are not disastrous to the body only, and the senses, but also to the mind. Psychic intoxication in any form claims attention and prevents thought in one's legitimate field of work. It interferes with one's particular business and duties in life. It uses the physical body up and makes it unfit for useful work, inhibits or overstimulates the senses and so disqualifies them from being fit instruments for the mind's work in the world, and it gives wrong impressions and false reports through the senses to the mind, and it discolors the mind's light and prevents the mind from getting an understanding of true values and of seeing its work with the senses and in the world.

Psychic intoxicants cannot be seen through the physical eyes, as can such physical intoxicants as whiskey or wine, but their effects may be as deadly. A psychic intoxicant is an ele-

ment or force of nature which should be harnessed and used wisely when introduced into the body, else it may act as disastrously as dynamite.

By certain physical practices, the physical body and its organs are made more sensitive to psychic influences. Then by some suggestion, or thought, or fancied insult, the emotions will be stirred up. Then the senses open and are made to contact the particular element or elements to which they correspond. Then the blind force rushes into the body, whirls the emotions and shocks and shakes the physical body and uses up its nervous energy.

The astral form body is the center toward which all intoxicating psychic influences move. The astral form body is a magnet by which the cells making up the physical body are held in place. The astral form body may act as a sponge and as a storage battery. As a sponge absorbs, the astral form body may be allowed to absorb influences and things which dwarf and eat it away. But it may, on the other hand, be made to grow in strength and usefulness in the ocean of life in which it is borne up and supported. As a storage battery, the astral form body may be allowed to be controlled by creatures which draw off and absorb its force and burn out its coils; or, it may be made a battery of increasing capacity, and its coils may be kept charged with full power to go on any journey and do all necessary work.

But for the astral form body to be made a storage battery of power, the senses must be guarded and controlled. To guard and control the senses and fit them to be good ministers of the mind, a man *must* refuse to take psychic intoxicants, *must* refuse to give way to psychic intoxication. Outbursts of passion must be checked or prevented, else the coils for the storage of life will be burnt out, or his power drawn off.

Things of the senses and psychic influences need not be excluded from the senses and interests. One cannot exclude them and remain living in the world. Things of the senses and psychic influences are necessary as fuel, but not as intoxicants. No influence that cannot be controlled should be allowed to come into the body, and only such psychic influences should be permitted entrance as are useful or can be made use of in one's purpose in life. Nature's forces are indispensable servants to their masters. But they are relentless drivers of their slaves, and persistent chasteners of men who refuse to become their masters.

PLATO AND THE GREEKS

ON

MUSIC AS AN ELEMENT IN EDUCATION.

By C. H. A. Bjerregaard.

THE main point in Plato's system of education lies in his demand that it shall begin with music and be continued by gymnastics and dancing.

Plato was an educator in the true sense of the word and not a drill master in some profession. By music, gymnastics and dancing he would rouse the child's perceptions as the true foundation for its education. In the dialogue, the Republic, it is said: "Is not musical training of the utmost importance, inasmuch as rhythm and harmony enter into the inward part of the soul, and most powerfully affect it, at the same time introducing decorum?" In the Republic it is further said: "The charms of music poured into the soul through the ears, as through a pipe, softens it like iron (in fire) and makes the soul serviceable, instead of useless and harsh. On the other hand, the neglect of music results in ferocity and violence and makes a wild beast out of men."

"By the help of music the habits of good order are acquired."

The psychology back of this praise of music is, music rouses the perceptions or our perceptive faculties, the inner man. Plato would rouse by music. Mystics awaken by silence and solitude and prayers. Occultists stir themselves by yoga practices . All church services begin by hymn singing. Our sluggish physical nature needs stirring before it is a fit tool for soul and spirit.

By music Plato understood primarily what we understand by it; namely, that rhythm which vocal or instrumental tones can produce. But Plato meant also something else, something beyond tones. He has not defined it, but his meaning is clear

from the superlative senses in which he speaks of music. He seems to say that music is life's one and only fundamental and complete expression; that it is the one universal language; that it is a vibration so intense and manifold that every detail of cosmic existence palpitates with it.

Again, I have the impression from his use of the term, that if music was to him something like that which I have said, then we have no music and may never have had it, nor may ever get it. I cannot say just what it is we have, but we have only something which possibly suggests music. Please keep this in mind when you hear stated what Plato expects music to do.

There is a remarkable passage in the dialogue, "the Laws, which reads, "What is that conduct which is pleasing to God and follows after him?" And the answer is: "The conduct which observes measure, and therefore is like God, who is to us the measure of all things."

Measure here, of course, means the conduct of life according to plan, purpose, design, system or method. It means an orderly and rational procedure; it means dignity and firmness; it means moral polarity and responsiveness to universal law; it means obedience to that which comes to our consciousness about cosmic life, and much more, no doubt.

In the passage quoted we are told in clear language why "measure" is so important. It was said that a conduct which observed measure was like God, or in other words, it is implied that "God is measure." And why should Plato not use such a term? Is it not as good as truth or goodness? Plato uses a mathematical term; others use a metaphysical. The result is the same. Both try to express their highest conceptions.

Applying the passage quoted to music and musicians we may well say that a musician who observes measure is in a godlike state; that he is worshipping God when he plays, what else is the meaning of measure? Measure becomes a sacrament; a sacrament of art.

Immediately before the passage just quoted it was stated that God was always attended upon by Dike, who is the avenger of all negligence of divine law. That statement strengthens one already made. Negligence of the divine law of measure brings with it its own immediate punishment. Dike follows the steps of God. But this conception of Dike is still more interesting. The word means "way" or "the course of

nature." That is to say, "God's way" follows immediately after him, or, in other words, God is not alone, but immediately connected with Him is "the course of nature," or, the right "way" of doing things. "By the right way of doing things" we are necessarily in God's company.

A false note drives God away. A false note is ungodly; is degeneracy. (It was for that reason that so much attention was paid to the right intonations in the ancient mantras or ritual songs.)

About measure this is further said: In Philebus it is strongly emphasized that number is necessary for music. Without time intervals we cannot pass on to the Infinite by means of music. It is said that it is the introduction of number that causes things to be symmetric and harmonious and brings music to completeness. Without number we shall hear only sounds, but no music. Number, of course, means beauty of form; Pythagoras said that before Plato, who followed him.

By number both meant gradation, continuity, degree, or such order which produces the ideal forms which please the inner, the spiritual man.

Measure or rhythm means primarily mathematics. There is a large school of mystics, principally Pythagoreans, which formulates its religion in mathematical terms and which worships by rites of measured sequence. Through Pythagoras, Plato learned about this from the Egyptians, who were masters in these mystic arts. Mystics of this school to this day learn their moral rules from the stars, which in their courses obey the properties of the conic section. The earth's orbit is an ellipse. The path of a comet is a parabola. These mystics adore the Divine order revealed in the curve of the spiral shell and their opercula; they study the principle of succession in time by observing the logarithmic spiral of the nautilus. To each particular species may be annexed a number indicating the ratio of the geometrical progression of the dimensions of its whorls. Measure to these mystics, when they find it in music, means living arithmetic. Life to them is a living equation.

Plato knew more or less of this and expressed it in the dialogue Timaus and speaks about "God geometricing"; and such ideas are back of the terms "measure" and "number," when he speaks about music. Again, the sentiment back of these ideas is adoration. All-Nature's wonderful systematic

order draws the heart out of these mystics, and their language, be it formal music or otherwise, becomes a deep, rich and spiritual cult. These mystics therefore express something of that transcendental sense of music, I mentioned as lying in Plato's use of the term. They do not merely talk about music and mystery; they incorporate the impressions they receive, and they give forth the impressions in adoration. Is such music common among us?

There is also another school of mystics in which Plato also had learned something and something of which come into his music theories. Most of this knowledge is revealed also in the Timäus, but necessarily in veiled language, because it belongs essentially to the mysteries. Where the former school of mystics laid emphasis upon forms, this other school lays it upon essence. This mysticism lives and draws its life from communion with the Great Mother of the Universe. The universe is not a dead mass, but an ensouled rational and living being: Our Mother. And we lie in her arms and are blessed by her care so long as we are obedient.

The mother works in us by our perceptive powers. It was therefore that Plato wanted to begin education by means of rousing the perceptive faculties, and his music from this point of view has a peculiar wild character. But to be wild does not mean mad, violent, licentious or uncultivated. To be wild in the sense of Plato's music, means aboriginal, natural, full of initiative and genuine nativity. Those Greeks who understood what music really is in this sense, understood that it is a dæmonic power (not demonic). Nobody, who has trembled under the power of music, will deny its dæmonic or un-earthly influence. They are unfortunate who have not perceived the cosmic emotion which may come from music. They cannot understand that which I have just said about the mystic mother.

Even the earth can sing. Rub the fingers over the edge of a fine real chinese porcelain cup and you shall hear a voice which rivals that of the nightingale. Use the blowpipe; blow into it and against a flame and you will soon hear a roar and then a musical tone. It is un unearthly voice that comes to you. Prof. Wheatstone constructed an organ out of gas flames and drew forth sounds from the fire which sounded demonic.

"A Spirit sways the music," and the Greeks knew it. But

they also knew that music may create an unhealthy excitement, sickly sentimentality and an effeminacy that unfits a man for life. In that respect music is demonic. Not only do the so-called inorganic elements contain music. Some parts of human flesh, too, can sing. Not only are the vocal organs able to express mysteries, but several other organs have that power and work like magic agents under the mother's inspiration.

There is music everywhere! There is music in the growing grass and it can be heard. There is speech in every contracting or expanding muscle. Every nerve cell is eloquent in its own way and can cry like a prisoner in the dungeon, but expresses itself in a language which will not bear translation into our vernaculars. And yet such nerves are ours!

Because the Greeks knew that music can cause dreadful passions, they were careful in their selection of the kind of music which they used for educational purposes. Music to them was to be a force to bring harmony, not to stir the emotions. Music was to them an element for moral instruction, not a luxury for mere entertainment. Music was to them a means by which to destroy the conflicts of the passions and the mind, and a means to create that peace which alone can lay the foundation for perfect manhood.

Said Plato in the Symposium: "music is concerned with the principles of love"; and, "In the essential nature of harmony and rhythm there is no difficulty in discerning love"; and, "At the touch of love everyone becomes a poet, even though he had no music in him before." Please understand that Plato did not distinguish sharply, as we do, between the extreme which places the beautiful in the idea, in the contents, in the substance, in thoughts and feeling, and that other extreme, which places the beautiful in form, proportion, measure, rhythm, color. The problem as a problem was unknown to him, hence he offers no clear views. In one moment you will say that music to him is all measure and rhythm and no more. In the next moment you will think that after all he has feeling, and places the value of music upon its contents of soul. The two series of ideas represented by the two schools of mystics were not clearly distinguished by Plato. He seems to know more about form than about content, yet his whole system is saturated with Orphicism and that means life, movement and a certain Dionysian vigor.

Plato's ideas about measure, number, rhythm, were not

entirely his own. Then came to him from Pythagoras, and Pythagoras got them from Asiatic and earlier civilizations and philosophies. To Plato, at least in his later doctrine, ideas and numbers were identical terms. It is quite as rational to speak about fundamental numbers as it is to speak about fundamental ideas. The one expression is mathematical, the other is metaphysical, but both aim at characterizing something archetypical, or, the principles of things.

Mystics of all ages have liked to speak about numbers as symbols of their conceptions. Musicians do exactly as the mystic and the metaphysicians; they cannot do otherwise because music is an outer vibration of an inner concentration; a pure subjectivity which can only be expressed in a symbol, which is itself a vibration.

Lest some one should understand the terms measure, rhythm, number, order too mechanically, or as mere mathematical formulas to be applied in the same way as an architect or engineer applies a formula, let me warn him. Such terms as measure, rhythm, number, order, correspond to organic powers, which underlie all growth. They are also correlatives to soul, and as such, these terms, are the life of all psychic existence. They are also the correlatives to spirit and as such they are the directing will in all Inner Life. If they are interfered with in the organic world, then they are not destroyed, nor do they cease to act; nay, they become malformations. If they fall under the blight of selfishness, the heart becomes cruel and love dies. If there is no directing will leading to and in the spiritual life, then there is either death or devilishness.

The power expressed or symbolized by such terms as measure, rhythm, number, is eternal and is back of all things. We may follow and obey; and it is well with us. In it is our salvation. We may obstruct and refuse to listen and the result is necessarily disastrous. The power becomes a curse in that case. Either way, the result depends upon ourselves.

Remember that Plato always spoke from the universal point of view and had all these correlatives in mind when he urged the necessity of obeying number and measure. Music consequently correlates to the rhythmic growth of the plant; to the warm throbbing heart's actions; to the Spirit's declaration: I am the life, the way and the truth.

Music seen, heard, explained and studied that way, neces-

sarily becomes the exalted educational factor, Plato had in mind. Music thus cultivated and resorted to becomes our salvation.

To some, salvation means beauty, joy and happiness; to others it means sorrow and suffering. On the saving element of music it is said in Timäus: "So much music, as is adapted to the sound of the voice, and to the sense of hearing, is granted us for the sake of harmony. Harmony, which has motions akin to the revolutions of our souls, is not regarded by the intelligent votary of the muses as given with a view to irrational pleasure, but as means to correct any discord which may have arisen in the courses of the soul."

Inasmuch as music as a saving medium means beauty, joy and happiness to some, and sorrow and suffering to others, it is strange that in a passage in the Symposium Plato should say, "In music there is a reconciliation of opposites." What can he have meant? A somewhat superficial explanation is offered by a reference to Heraclitus (On Nature XLV), who speaks about the bow and the lyre which create harmony, which would mean the harmony of sharps and flats in music. There is a much deeper explanation. Plato must have known the principle, though he could not have expressed himself as moderns can.

We may truly become reconciled to life in sorrow and suffering, as well as in joy and happiness. The mystery of reconciliation by means of sorrow and suffering is not solved by pessimism, but by that typical figure, Jesus, who was called "the man of sorrow." His gospel teaches the mystery of that form of reconciliation.

That which so many call music is far more than they know. It is what Plato called Form, or Idea, or better expressed, a mysterious organism in which the various notes are living beings. And we may participate in and control that mysterious organism if we master measure, rhythm and number, because measure, rhythm or number are the very nature of that organism. Some will understand what this knowledge may lead to, for the pure in heart as well as for the evil minded ones.

And now I come to Plato more openly on education. Plato's general view of education is most strongly stated in the Republic. Here he tells the famous story of the cave and those that sit in it and who cannot see the light. And he tells

that the whole function of education is not to put knowledge into the soul, but to bring out the best things that are latent in the soul and to do so by directing it to the right objects, or in other words, to turn the eye, which the soul already possesses, to the light. You hear at once that education is not merely drilling in a professional line.

How would Plato bring out the best things latent in the soul? By surrounding the soul with objects which embody those ideas. Plato placed much confidence in the environment and in the Republic he argued for the reason of this by representing the human soul as a living organism, like a plant, which develops by means of the soil and atmosphere. The proper method of education is therefore to procure the right surroundings.

I think Plato was right. The natural man in us (and most people are only "natural," not spiritual) imitates that which we admire and we are more apt to learn that way, than by direct teaching. In that idea lies Plato's method of education by music. Let the child hear good music and it assimilates beauty by means of it. And beauty means character education. Beauty draws out the best and the real there is in us. And that was Plato's central idea of education, as I have already intimated.

What do we mean when we talk about education? Training is one thing. Education is another. In the present day school system the child is trained in the arts and sciences in order to enable it to earn a living and be prosperous. Incidentally a little patriotism is brought in. But the present day school system does not undertake to bring out the child's inborn character. It does not educate as that word means. All the personal elements are practically left to chance, or for the child to attend to after it has grown up.

Only a few days ago I had a conversation with a young man who came to the library to study the material for his Ph. degree. I helped him and we very soon came in upon the subject of education. "Yes" said he "just as soon as I have taken my doctor degree I will begin to educate myself. I must have this degree first because I cannot get a position in the schools that gives me twelve hundred dollars a year unless I have my Ph. degree.

The case explains itself. Here was a frank admission of the difference between training and education and, ought such

a man be called an educator, even with his Ph. degree? I do not think he ought to be called an educator. I am sure Socrates and Plato would not have called him so. He may become a drill master in some faculty, but in that capacity he never reaches the personal character.

Plato wanted to begin with the personal education and let the intellectual and professional come afterwards. He was right. Plato was right, because personal education is one of perceptive relationship, and no professional career can be perfect or correct or reach its main point except it rests upon true perceptions of relationship. Perceptive relationship reveals the Cosmic All and shows us our integral part in the World-All.

Personal education therefore relates to our life in soul or spirit and is in method quite distinct from any training in carpentry, bookkeeping, farming. It is this kind of education, the personal, which Plato and the Greeks of his day would begin by means of music and gymnastics. They reasoned that a person thus educated would be the right kind of citizen and would also know, better than another, how to train in a handicraft, and, also how to live by a handicraft and perfect it. The details of the Greek ideas I will now set forth.

Our development begins with our perceptions of things, in our relationships, not by the instilling of rules or the committing to memory of theories, doctrines. That development which is worth anything and which is our real evolution and the beginning of universal life begins in ourselves and is mainly directed by ourselves. No matter what the teacher does or does not do, we take what we can of that which is offered, and if nothing suitable is offered, we live according to our own notions. Our development or education (correctly understood) is by ourselves, for ourselves, in ourselves, and, that teacher is the best teacher who acts upon that law.

It is clear that if by music we can habituate the pupil to keep company with order, measure, time, movement, we awaken in that pupil the directing principle, the plastic-power, the Normal, Reason, or whatever one wishes to call that Logos or Spirit. That being awakened, everything is possible, because all sound life depends upon that principle, which is both the beginning of conscious life and the bearer of it ever afterwards.

The wisdom of Plato's system, or rather the Hellenic system, is therefore clear. It begins at the beginning and starts a beginning which is its own consummation.

Like all art, music strikes the perceptions, and perceptions are the primary factors of soul life. The Beautiful reaches farther and deeper than the Good and the True. On this point, Plato will tell you if you read in the Symposium that, when justice, truth, fail to reach the human heart, the beautiful still has avenues. To begin the spiritual life, the universal life, the Inner Life, by aesthetics, by music, is the right beginning. It cannot fail.

Let it be understood that Plato did not teach music; he taught education, an education suitable for Athenians. He taught how to educate a citizen, not a professional musician. Hence when you hear much about method, measure, rhythm, you should not think he made a mistake and placed music entirely in measure, time, rhythm, and forgot the psychic element. Plato made no mistake. He knew that measure, rhythm and time are but the frame, the method, which carries the soul that wants to reveal itself in that which we call music. Plato emphasized the frame, the method, because the education which the Athenian citizen-state could give was only a frame, a method, for that education which the citizen was to give himself, and would give himself, on the principle that we really educate ourselves.

By education according to Plato, is to be understood the drawing of mind and heart out of the bondage to the lower nature and the setting of them free; in other words, to lift the mind and heart into "the ideal sphere," which is our right home in virtue of our humanity. If this is right, then this "drawing," this "setting free"—when it assumes a psychological character—expresses itself, in woman, as a searching and yearning for "Form"; and, in man, as craving for "life."

In relation to education the mystery of music would therefore be solved for a feminine soul by instilling the form of music, because form or the plastic power of music will specially appeal to the feminine soul. For a masculine soul, the mystery of music, by filling it with life or that vigor which music can call forth. That very life or vigor thus roused will specially appeal to the masculine soul. Give the girl notes to which her soul can cling and you educate her; that is, you bring out her soul. Give the boy notes full of activity and

you educate him; you bring out his soul. Plato so understood and so he taught. His teaching is found in the dialogue, The Republic. The quotation I shall give further on.

Now a few words about Athenian education. Athenian education started with music and poetry and continued with music. Every step in the education was characterized by music. Music was its center. This was peculiar to the Athenians only. Fond as they were of the fine arts, they nevertheless held professional skill in any of them to be incompatible with their dignity and virtue as free citizens. The cultivations of the arts was therefore left to slaves or foreigners. But poetry and music were the exceptions. Nevertheless a respectable Athenian would not think of cultivating music professionally. He preferred to remain the amateur.

In the most general way, I can say that the fundamental idea of Greek education before Plato's idea was Proportion; a reasonable relation between man and his divinity; between individual man and man of the Social Whole, and between individual man's inner and outer, thinking and doing. The Greek ideal was balance, a right medium. The word "Proportion" meant and still means a reasonable relation, or a relation dominated by reason. Reason meant Logos, Nous, Order, Form, and all such ideas which connect with these terms. Or more specially in relation to music, a reasonable relation or proportion meant time, measure, rhythm. This reasonable relation or proportion was to be instilled in the mind by music, gymnastics and dancing. But these three meant something very definite and different from that which we ordinarily mean by these terms.

Many of us boast of being literary. But how many of us are literary in the true sense; that is to say, know the rhythmic value of the letters we use? Greek Music education was literary; it taught the pupil to intone the letters correctly, or in such a way that they expressed the thought-values the letter stood for. Unfortunately for most of us, letters are no more than signs and have no meaning in themselves. But truly studied letters are ideographs, symbols for things, forces, places, energies, personal qualities. Intoning the letters correctly—so that they express the thought-values they stand for —creates what the Greeks called harmony. And harmony was the Greek ideal in all things.

A lesson in reading in a Greek school was really a recita-

tion of a singing lesson. It is easy to see how much deeper such a lesson went than a modern reading lesson which aims merely at a mechanical proficiency, and gives no insight whatever to the spiritual significance of the letters and their combinations in the various grammatical forms.

It is evident that by singing the letters in such a way as to bring out their fundamental value, the Greek pupil not only got so much positive knowledge of his native language, but at the same time unconsciously developed his critical faculty, and thereby he brought out whatever poetic genius there was in him, and also his sense of beauty. Knowledge and critical insight went together. No wonder therefore that the sense of beauty was so well developed in the Greeks.

In view of this fact, we are to see why life ordinarily among people holds no poetry. How can we get a literature when its most important instrument is neglected? I cannot here enter deeper into the music of literature as understood by the Greeks and implied in Plato's doctrine.

Now about Gymnastics or bodily training, the second element in Athenian education. To the Greeks, gymnastics meant everything that related to the culture of the body and was a means for the attainment of health and strength; a help to a firm and dignified bearing. Health, strength, a firm and dignified bearing, meant self-possession, the highest that can be attained below spirituality. Exceptionally gymnastics meant the training of athletes. The Athenians did not care so much for an athlete as other Greek states did. They sought refinement and personal culture.

To understand the meaning of gymnastics in Greek, especially Athenian education, and in relation to music, we must note that the special patron of the palaestra or gymnastic schools was the god Hermes. His statue was in the schools; those in training addressed him in song; and, festivals were held in his honor. Hermes is by sculptors represented as a runner. Running symbolically means bringing messages, especially from the highest god, Zeus. Hermes therefore also meant inspiration. And it is a fact that gymnastics rightly conducted create and increase mental, moral and spiritual conditions, and exhilerate the physical. It does create a sort of inspiration.

In the Republic it is said "the best gymnastics are akin to music." It is also said: "The very exercises and toils which

the musician undergoes are intended to stimulate the spirited element of his nature and not to increase his strength; he will not, like common athletes, use exercise and regimen to develop his muscles." In the same place it is also said, it is an error to suppose that gymnastics are for the body and music for the soul; both have in view chiefly the improvement of the soul. And further: "He who mingles music with gymnastics in the fairest proportions, and, best attempers them to the soul, may be rightly called the true musician and harmonist in a far higher sense than the tuner of the strings."

We can now see why gymnastics was connected with music in the educational curriculum. In my own opinion, gymnastics rightly conducted ought always go together with music lessons. You can easily see many points where they connect and where they would help each other. Of course I do not advocate the training of professional athletes, but those all around exercises which do us all so much good.

Finally, I must speak about dancing. Dancing to the Greeks and to the Orientals did not nor does it now mean those laborious and exhausting round dances which Occidentals indulge in and call dance. They are really and seldom anything else than brutal and sensual acts. They are rarely, if ever, artistically performed; nor are they expressions of the beautiful, such as art and the beautiful are correctly understood and lived.

Dancing really means a pantomimic ballet and was connected with that which we nowadays call tableaux vivants. Dancing arose in the joy of life and has its reason in natural, physical or spiritual joy. An inspiration which reveals cosmic power and elevated thoughts always comes in rhythm or what I now will call as music. In other words, dance and music are also two sides of one and the same power, just as I before said that music and gymnastics were two facets of the same evolution. And dance meant that to the Greeks. Aristotle tells us so. Said he: "Dancers by means of plastic rhythms imitate characters, feelings and actions."

Thus, as Aristotle tells us, dancers "imitate characters, feelings and actions," and the educational value of dance is readily seen. But as dance is an expression, not a power in itself, you can see it as an expression very near like to music, perhaps only a little more descriptive. At any rate, if we include it with gymnastics and music, the field of music becomes very

large. Dance is really music played by living bodies on living human strings.

The final aim for which Plato wishes to employ music is the production of love for that which is Beautiful, the Beautiful in whatever form it may appear. In the Republic he wrote: "What should be the end of music if not the love of Beauty?"

After a love for the Beautiful has been created, may come training in truth and science. Beauty, to Plato meant much. The Good is Beauty under a certain form; the Truth is Beauty also under a certain form. Beauty is first and last. All this is developed in the Republic.

In the Laws we read "When any one says that music is to be judged by pleasure, his doctrine cannot be admitted; and, if there be any music of which pleasure is the criterion, such music is not to be sought out or deemed to have any real excellence, but only that other kind of music which is an imitation of the good. Those who seek for the best kind of song and music ought not to seek for that which is pleasant, but for that which is true."

In Hellenic thought the good and the beautiful were looked upon as the realization of a common principle, that of order and harmony or which is the same Truth. Aristotle is fond of comparing the good man to the musician, and characterizes both as those who introduce harmony, who maintain balance and symmetry. The musician works with different material from the good man, but their purpose and principle are the same; the good life is a work of art.

The musician, like any artist, works from love of the beautiful, not from compulsion. The moral man creates from love of the good and from a desire to realize a perfect life, not from law. The good man is Beauty realized in flesh and blood; and Beauty is the good of life.

In the Republic we read, "Simplicity in music is the parent of temperance in the soul." On the other hand, a little further on, we also read: "We shall never become musicians unless we understand the ideas of temperance, fortitude, liberality and magnificence and whatever is akin to these."

While Greek music was so simple that some moderns would not consider it worth their attention, and the vulgar would laugh at it, it must not be forgotten that in its very simplicity lay its power; just as simplicity is always the root

of everything great. Simplicity was its mystery; that is to say, it was not mere technique, it was heart. It was heart, and, just therefore ignored by so much of the modern music which is merely mathematics put into sound. And because it was only heard and not written down, so little of it has come down to our day. The heart and its feelings do not care for chronology. The heart throbs with the eternal life and lodges in a human personality and not on parchment or paper.

In the Cratylus and the Laws it is said: "Music is an imitation," but imitation is not further explained. Elsewhere Plato teaches that art is imitation, a phrase so commonly misunderstood and misinterpreted. Imitation as understood by Plato and Aristotle means a mental reproduction, not a copy; the difference is great. In the reproduction by mind a spiritual factor enters in, not so in copying. Copying implies skill, but not creative power or free reproduction.

By imitation Plato means that the true artist reproduces the images he has carried with him from a previous existence in the ideal world. When the true artist becomes inspired here on earth and creates art, then that art is an imitation of something the artist saw or heard in his previous existence. No matter how much individuality attaches to it, its core and impulse is eternal and brought down from heaven.

There seems to be no end to the subjects introduced under the name of music; no end to the subjects which were called music. Hear for instance what Plato calls music, in the Laws: "Music was early divided among us into certain kinds and manners. One sort consisted of prayers to the gods, which were called hymns; and there was another and opposite sort called lamentations, and another called poems, and another, celebrating the birth of Dionysius, called, I believe, "Dithyrambs." And they used the actual word "laws" for another kind of song; and to this they added the terms "citharoedic." As time went on, the poets themselves introduced the reigns of vulgar and lawless innovation. They were men of genius to be sure, but they had no perception of what is just and lawful in music; they raged like Bacchantes, mingled lamentations with hymns and poems with dithyrambs.....ignorantly they affirmed that music has no truth, and, whether good or bad, can only be judged of rightly by the pleasure of the hearer."

We are not in the habit of calling hymns, lamentations,

poems, or dithyrambs, music. Primarily we call them poetry and next we may call them music. But ought we not call all poetry music? Is poetry not music? I say it is. The words of the poem are merely the signatures which indicate the rhythm of the poet's joy.

In the Republic the question is raised about the fitness of the male and female sex for the pursuit of art. And the argument is made, "in the administration of a state neither a woman as a woman, nor a man as a man has any special function, but the gifts of nature are equally diffused in both sexes; all the pursuits of men are the pursuits of women also, and in all of them a woman is only a weaker man."

The argument is carried on at a great length and finally it is argued that "there is nothing unnatural in assigning music and gymnastics to the wives of the guardians" of the state. As the discussion goes on it is maintained tha twith women in charge of music and gymnastics the state will be best off. Is not this interesting?

The conversation continues somewhat in the same strain and finally it is laid down as a rule that a distinction is to be made between music for women and music for men, and it is said "the grand, and that which tends to courage, may fairly be called manly; but that which inclines to moderation and tempearnce may be declared both in law and in ordinary speech to be the more womanly quality. This then will be the general order" of music in the city—state. The distinction here made between music for women and music for men relates to that psychological principle, before mentioned, in relation to the proper method of musical education for girls and boys.

This declaration about moderation and temperance as regards woman does not imply any idea of weakness or disregard for woman, for immediately after the declaration it is said: "Nothing can be more absurd than the practice which prevails in our own country, of men and women not following the same pursuits with all their strength and with one mind, for thus the state, instead of being a whole, is reduced to a half." The equality of the sexes is here clearly implied. And why not?

This was the law respecting the order of songs and dances. The Laws: "The order of songs and dances shall be as follows: There are many ancient musical compositions and dances

which are excellent, and from these the newly founded city may freely select what is proper and suitable; and they shall choose judges of not less than fifty years of age, who shall make the selection; and, any of the old poems which they deem sufficient, they shall either utterly throw aside, or examine and amend, taking into their counsel poets and musicians, and making use of their poetical genius; but explaining to them the wishes of the legislator in order that they may regulate dancing, music, and all choral strains, according to the mind of the judges; and not allowing them to indulge, except in some few matters, their individual pleasures and fancies. The irregular strain of music is always made ten thousand times better by attaining to law and order, and rejecting the honeyed Muse, not however, that we mean wholly to exclude pleasure, which is the characteristic of all music." But, what is meant here by pleasure? That is explained in the Laws. What is meant by "the excellence of music is to be measured by pleasure." It is said "the pleasure must not be that of common people. The fairest music is that which delights the best and best educated, and especially that which delights the one man who is pre-eminent in virtue and education. The judges (of music) must be men of character, for they will require both wisdom and courage." In other words common people cannot determine what pleasure is. It takes virtue and spiritual eminence to tell us what ought to be considered pleasureable.

Plato was so afraid of confusion that in the Laws he laid it down as a law that variety and complexity of notes and rhythms must be avoided because they are confusing. Music is to be of the simplest kind in the city, state and the Dorian and Phrygian harmonies should be cultivated.

The Dorian mode of music was considered to be the Greek mode for excellence. It had to do with action; it was stimulating; it was called manly, stately, steady, dignified and sombre.

The Phrygian mode was characterized as having the power of creating deep feeling, even violent religious emotions. It was used in the Mysteries.

Plato's ideas were reactions against the fashions of the day. The severe harmony which had once distinguished Hellenic art was passing out of favor; it was so in architecture, sculpture, painting, literature and music; richer and

ornate styles were coming in. Plato looked upon this change as a decline.

Plato himself acknowledged that his musical laws shown in his diagram of five octaves were not meant for practical uses; they were not fitted for mortal ears. They were purely ideal conceptions. That is to say, music as a science was to Plato a transcendental affair, but not so music as an art. That was to him a most practical educational element.

His wonderful insight into the power of music is revealed by these words of his: "When modes of music change, the fundamental laws of the state always change with them."

The truth involved in this statement has been verified many times in monarchical states and especially in times of revolutions. It has been proved true many times as one said: "I do not care who makes the laws of the state; let me write its songs." He meant and he knew that song ruled the state.

Plato has also something to say about musical instruments. The instruments recommended in the Republic are only the lyre, the pipe and the flute.

THE SELF.

BY SCRUTATOR.

THE Self is a core, a centre in the Ocean of the Infinite. It is the rootless Root, the Cause of all causes, the changeless One, the soundless Sound, the wordless Word. It is the core in the heart. It is the heart. It is the Lord of lords, the perfect One, indivisible; there is no other. It is alone the One Self of the Universe, all other selves are but reflections; even the Logoi are but minute grains or spores of Light on the surface of the One Self, itself a center in the bosom of the Infinite. "Man, know Thyself"—for this self is one with the Great Self. When the Self is found, there is no room for sorrow—the darkness of ignorance is dispersed by the radiance of the One Light of the Universe, and there is perfect Peace.

OCCULT CHEMISTRY AND THE GANGLIONIC SYSTEM.

BY ALEXANDER WILDER, M. D.

IN our presentation of the constitution and functions of the ganglionic nervous system, we have insisted strongly on the fact that the operations of organic life were directly controlled by it, and that disease was an abnormal condition of this department. Organization in action, Beclard declares, is life; and science recognizes no more. We propose no dispute or discussion, therefore, except to follow in the course already marked out. If we wait long enough, these men who call themselves and their kith scientists will not only claim to have discovered what we are endeavoring to set forth; but even the doctrine imputed to the alchemists, of the power to transmute one metal or element into another.[1]

Vegetables and animals appear indeed to be doing something of the sort now. What is called organic chemistry is principally the arranging of various substances found in plants and animals, combined in peculiar proportions from simpler elements, which chemical manipulation, however, has not been able to copy. Chemistry can decompose organic substances; but it is utterly impotent to constitute and create them. We may have some day good ground to interrogate further in regard to what are usually regarded as inorganic elements.

To digress for a few minutes; whence came the carbon which is the chief constituent of plants? It is not found in the air or the earth in such a manner or quantity as to warrant the presumption that they have a supply always in readiness for it. The vegetable world would die out if a greater proportion than one part of carbonic acid in a thousand of air existed in the atmosphere; and we have no evidence that there was ever more of it in the atmosphere than there is now. Whence the coal strata, the peat bogs, and the chalk pits obtained their supply is a curious question. The plants in the ocean abound with it, but it is not found in sea water.

[1]This article is one of a number written by Doctor Wilder, referred to in the first, which appeared in The Word for November, 1910, Vol. 12, No. 2. This was written about 40 years ago. Since then, discoveries have compelled revolutionary changes in Scientific theories. Since then, many of Doctor Wilder's statements were said to be untrue or impossible; yet, these are easily understood and admitted to be true. Recent facts discovered gave evidence how truly the Doctor's keen mind perceived processes and facts not seen nor accounted for by his fellows, but which he described and explained in direct and lucid statement, and which he set forth in graceful style.

Potash is also found in plants. If we burn aerial plants, we will also perceive it there. But how came it there? Iron is also found in the blood of animals, both of land and sea, yet it is not mixed with the sea or air.

Lime, in the form of carbonate and phosphate comprises the shells and frames of the coral, shell-fish and other marine animals; yet it is not found in sea-water. What lime comes to the ocean is brought by rivers, and is soon deposited about their mouths. In fact there is a greater quantity formed and deposited by the coral animals in a few years over one growing main island now submerged than all that was ever found in the deepest sea. The snail and land crab also have lime in their shells. The land crab will cast off its shell, drape itself in a few leaves and there form a new one. Again, take the lime which forms the bones of the bird, while existing in the maternal egg-shell—whence comes it? There is none in the soft parts of the egg; there is no vascular connection between the chick and the shell of the egg; and all the lime of the entire shell would not be enough to equal what is found in the body of the young bird, when in the act of breaking out. So far as is known; all the carbonate of lime; and every particle in the chalk-beds were formed originally by living creatures, the white stone of which Paris is built was formed from the calcareous shells of the minute animals termed foraminifera.

It may be perceived from these allusions that plants collect certain elements and form them into carbon, and even into potassium and iron; and that certain animals, like the zoophytes and shell-fish, transform certain amorphous principles into lime.

Prof. Park has endeavored to tell us something in his Chemical Catechism: "Oxygen and Hydrogen, with the assistance of solar light, appear to be the only elementary substances employed in the constitutions of the whole universe; and nature in her simple process, works the most infinitely diversified effects by the slightest modifications in the means she employs." Thus the endeavor is made to show that oxygen and hydrogen are oldest of all; and from them every other gas, every mineral, every plant, every metal is originally constituted. I am certain that this is correct. We have been detecting plants making carbon, iron and potash; and animals creating lime. The chick does this inside the egg; the human infant does it while taking shape in the body of its mother. This

prattle about the matter in the universe that cannot be annihilated, and about laws which nature has established that are absolute and unyielding, will yet be found to be untenable.

Now we will return to our own subject. By what force does the unborn babe, the unhatched chicken and creatures in analogous conditions produce this transformation of something not known about into lime? It is that arcane principle that we call life. It will be pleaded that we may not consider that life apart from an organism; that the physical structure of the creature must be accorded its part. Admitting this, we shall have but a step further to land in the midst of our own field of discussion. The part of the structure which is employed in this work of elaborating the forces and primal matter into lime, albumen and other material is the ganglionic nervous system.

I might have called attention to plants and animals that make flint, and show you the ocean abounds with them . It is enough to know that in the womb of nature more such work is going on than our scientists have dreamed of; that there is an occult chemistry, full of life and energy that no formulas and definitions have described, or even eye seen. Animals have been born and grown without taking food. What we eat, the increase of weight and the amounts of waste expelled from the body have no exact mathematical ratio to each other.

The great physiological truth is that the body is nourished and the bony fabric matured, with nutrition in all its stages, circulation, secretion, absorption, by the ganglionic system alone. In foetal life it developes and matures a liver, heart, spleen and other organs of the body; and there can be no reason why it does not do the same for the brain and spinal marrow. Arrest of development shows as much. The mutilation of animals has confirmed it. Indeed, if we could read our own selves, we would perceive that every physiological motion was the amplest evidence. Sleep, for example, is one illustration. The brain and cord and the corporeal instruments of voluntary activity repose. Says Lichtenberg: "The masterpiece of creation must, for a time become a plant, in order to be enabled to represent, for a few consecutive hours, this same masterpiece of creation." Von Feuchtengleben of Vienna adds; "Sleep, in short, is an affection of the cerebro-spinal system; the ganglionic nervous system never sleeps."

Perhaps some may imagine breathing to be a voluntary function, carried on through the agency of the brain. Hardly;

animals will breathe and live on with the pneumagastric nerve severed. Animals breathe that have no brain or pneumogastric nerve. So, too, with the animal heat. The temperature of animals bears no special relation to the dimensions of the cerebro-spinal nervous system, Children born without brain and animals decapitated maintain and retain warmth. Parts perfectly paralysed are still warm. Yet nervous shock will produce chill and fall of temperature. A blow at the pit of the stomach will occasion paleness and a cold sweat and the cessation of the special senses, when the solar ganglion is injured the functions of the brain are first to suffer, animal heat sensibly diminished and the power of motion lost. Indeed the further a part of the body is from that ganglion, the cooler it is; the feet and brain in particular. In short, bodily heat is a vital process rather than a chemical one; and so is a function of the ganglionic nerves.

All instinct must be in like manner referred to that part of the organism. It appears first among the functions at birth; it remains to the last, even when the mind and brain seem to have ceased. Moral feelings are a part of the instinctive nature. The wasp and the bee exhibit it; so does the idiot. Lord Brougham says: "There are not different instincts, as of building; of collecting food for future wants; of emigrating to better climates; but one instinct which is variously employed or directed." I am fully conscious of treading on disputed ground. Every sentence almost in this discourse, is of that character. I must speak firmly and with conviction, and not hesitatingly. I have decided the matter with great caution, but positively. No amount of ribaldry will deter me. By instinct is denoted the natural impulse which impels to an act without reasoning in the performance or improvement in the method. It is prior to experience and independent of instruction.

We will contrast it with the exercise of the reasoning faculty. The beaver and the bee build their abodes by a constructive instinct, but such instinct never led to building the Great Pyramid, or excavating the rock temples of Ellora. The mole and the rabbit burrow; but man does not from impulse build tunnels under a river, or into a mountain. The rat and the swallow emigrate; but we do not winter in Colon and Florida on that principle, or seek new homes in the west. Every animal does the same thing under like conditions as others of

his tribe; and his progeny ten thousand years hence will keep it up. The animal function depends on the ganglionic system and is perfect; the human spiritual and mental function may be always improving, but it will never be complete.

Sir James Hull hatched eggs by artificial heat; a chicken was just emerging from the shell when a spider coming along, he sprung forward and seized it. Nevertheless, in countries where it is usual to hatch chickens in this way, the hens seldom have a propensity to sit on their eggs. If a bee is cut in two and the business end is irritated, it will sting. We can carry these analogies further, but it is hardly necessary.

The peculiar functions of the ganglionic system continue after death or paralysis has suspended those of the brain and spinal marrow. The pregnant womb has been known to contract and expel its contents, when the woman herself was dead. Dr. J. E. Davey removed a child from a dead body in Ceylon in 1849 by caesarean section, and witnessed with astonishment that the womb still retained muscular power. M. Serres divided the spinal cord in certain pregnant animals, but in no case did abortion result in consequence. The peristaltic action of the womb and intestines continues even in paralysis. It is thus apparent that the ganglionic nervous system is conducted with a specific and independent power, to which both the brain and spinal cord with their peculiar functions are subordinate.

We are accordingly carried over to another important proposition: that pathology, that department of medical knowledge which relates to disease, its causes, symptoms, prognosis and therapeutics, is based upon the condition of the sympathetic nerves. I hold nomenclatures as of minor account; the names of disease are often but learned and scientific quacking, and the text-book needs an Omar to burn them as supernumerary and false. Disease, the disturbance of normal conditions, the impairment of function, and actual lesion, is the real object of inquiry, and to be sought at headquarters.

MODERN SCIENCE AND THEOSOPHY

By Charlotte F. Sheville

SOCRATES was once asked: "How can one understand things human without first understanding things Divine?" To apply this to our subject we may ask: How can one understand things material without first understanding their laws of government, which are the manifestations of the Divine? Eternity, which is yesterday, today and forever, is the Reign of Law.

In Madam Blavatsky's "Studies in Occultism" she speaks of the then present cycle when it shall enter Aquarius. She says, in effect, it will be the time of change. This change is the keynote of our civilized, thinking world. The westerners as a whole have ceased to be mere followers and hero-worshippers at the expense of their personal judgments. What was once secret, mysterious, scholastic, confined to a comparatively few chelas, students and theologians, is today an open book for all to read. The spirit of inquiry—subtle, sure and constant—is active in radical directions, irrespective of race and creed. Material science is not alone in the field of research. The soul of man is reckoned as a determining factor in the make-up of the human. What was once but superficially viewed in this latter field of inquiry, has expanded and gained depth; showing the leaven which was offered the minds of thinkers near four decades agone, has leavened the whole world-lump. Philosophers, metaphysicians, theologians and material scientists meet on common ground in the all-containing, which is Divine Wisdom.

The progressive thought-wave which encircles our globe has many phases; but its underlying stratum is personal search for truth in order to be one's own authority in matters whereof one thinks. Scepticism has ploughed through pessimism and agnosticism to the idea of the "non-manifest," which is not synonymous, as of yore, with the non-est. Hearers have become listeners; listeners have become thinkers; thinkers have become learners; who, through acceptance, doubt, rejectings

and mistakes, have patiently worked out individual problems with the success of holding fast to that which is good.

Modern science is contained in Divine Wisdom, the Law of laws. This law is needs be all-embracing; but its upper crests are too high for us humans to realize in our present evolutionary status. We use the terms rationalist and idealist, materialist and transcendantalist, atheist and religionist, to designate such as are ranged as opposing workers in their respective fields of research in these self-same laws. Do we but look closely we shall find that results are the outcome of the workings of opposing forces. Opposites are currently supposed to exclude each other; when in fact they fulfil each other, in order to bring out a clean, clear result. The movements of the heavenly bodies, the mechanical forms of energy, which have conserved to form a stable result.

The rationalist and idealist, the materialist and the transcendentalist, are all scientists; although each pair represents the opposing directions of the same diameter toward its circle center. All scientists are co-workers in that they legitimately strive to establish some one truth. A clear knowledge of external things is a way-shower to activities not understood; disaster being the result of "energetic ignorance."

These seeming opponents finally reach the same knowledge. The one observes, weighs and relates differences to find them all in unity. The other assumes unity, follows its manifestations outward and onward to discover differences. By reflection, observation and experiment the materialist induces, the idealist induces . Hence, man's formulation of the laws of forces and of matter. The obscure of yesterday merges into the obvious of today; the occultism of a time not long ago is the philosophy of the now. What was termed transcendental —with all that word implies—is now viewed as supernormal, meaning different from the ordinary. All these changes are tacitly recognized by students in every sphere of study and investigation. Finalities are not pronounced as in times gone by. The long ago finding of our planets, Uranus and Neptune; the comparatively recent discovery that atoms contain ions; the incalculable powers of radium activities; and many other truths which are in the foreground of science; all these forbid the stating of finalities save the open one, that is, all manifestations whether pertaining to the spiritual, to the moral and intellectual, or to the physical, are all traceable to a

something beyond our wis, but are contained in an ultimate, unifying Power and Presence. Our minds do not soar beyond our powers to ken, we never exceed our limitations; but our limitations are by no means so circumscribed as we imagine them to be. We have not learned to know, to do, to dare, to keep silent and to wait. But we are over eager for results, quantity counting for more than quality; meanwhile ignoring the fact that whenever and wherever a principle becomes manifest it is a power.

The physical scientists cede that our universe must be the evolution of an eternal energy; that all phenomena of mind and matter are but aspects of the same. The haphazard idea of chance is relegated to the great rubbish heap. Ideas of evolution that at first were ridiculed, have been patiently and dispassionately discussed, then adopted in more or less modified forms. Intelligence, which is man's evolution, has set in order many formerly seeming conflicting theories and facts. The realm of possibilities far outweighs that of probabilities and that of the visible. The advance in intellection has reconciled many aspects of facts that were seeming contradictions; so that what was true in each has come out pure, as though tried by the refiner's fire. This sifting process has been unflinchingly applied to theory and to fact alike; the result has given us thinkers who are heroes and epoch makers. "The thinkers give tone to intellectual advance of the age." In the meantime the mass of humanity comprises the rear guard, valuable in position and for possibilities; but its eyes are so busy "watching the fly on St. Peter's dome that it fails to see the dome."

The desire to know is implanted in each being. It is the underpinning of progress and leads to paths of legitimate inquiry. All scientists have this basic incentive that tends to free from limitations, lessening limitations implies expansion. Some humans have great capacities to do, more have less; but if the work done by each be earnest and sincere it will add to the sum total of acquired knowledge from which all must benefit; the race as a whole proving the value of the work done.

Today, gigantic minds that are luminaries in the progress of humanity, are investigating the subject which bears the stereotyped cant terms "spirit" and "matter." They are not so busy finding analogies in these subjects as they are con-

cerned in establishing identity. The Law of Continuity embraces the seen and the unseen, the known and the unknown, moral, the intellectual, the spiritual—the same Law of laws, the understood and the not understood. The reign of this supreme law is recognized as an ultimately extending fact. Therefore we have in all fields of inquiry—the physical, the the continuity, this unity, this identity forcing itself upon our recognition, upon our acceptance; so that we sense unity in all varieties, and regard differences as legitimate components of a great Whole.

Currently accepted, "Science is knowledge which rests upon evidence and reasonings that pertain thereto." It is classified knowledge. The unfoldment of Nature's Law belongs to the realm of science, and the law is simple. The laws which we realize through our senses are provable by open facts which demonstrate them. But mankind is under the Law of Life, of which the inevitables are old age, disease and death. Man has at his command physical force, wealth and intellect. But old age is not conquered by physical force; disease does not necessarily vanish with the increase of wealth; nor is death rendered nil by intellect. Hence the trueness of life-knowledge lies anterior to the law that governs it, and is found in that which is permanent; is this self-same continuity, which reaches its ultimate in unity.

In the scientific field the merely unknown is accepted as a challenging incentive for progress; not so much for ambition's sake, as for the sake of being nearer the ultimate Truth. When, under the heading of Theosophy, the "Three Fundamental Propositions" were given to the civilized, thinking and scholastic world, it was as though a great light illumined the hitherto dark paths of inquiry. The "Unknowable" became an "Omnipresent, eternal, boundless and Immutable Principle." The "real" of brain cognizance was found wanting, as when one takes into consideration but one end of a stick; a stick must need have two ends. The mystifying term "spirit" became related to the term "matter," as ideation and force, which produce motion. Spirit was pronounced "latent matter," and matter became "manifested spirit." The "Secret Doctrine" of Madam Blavatsky appealed to the scientists then as it does now. It did away with crass materialism, made Faith a living factor, and substituted for bare forces and matter a subtle "duality" in all manifestations. It showed and

allowed a broad road for differences of opinions; but established the fact that man's finite, cold reason was not the final court of appeal. Intuition owns the surer ground, with intellection and reason as helpers. It has most gloriously,—yet sanely and surely withal—paved the way for that steadiness of thought and purity of purpose which formerly gave us a Harvey and a Newton, a Buddha and a Christ.

The scientific world, the religious world, the theosophic world—which contains the other two,—all meet on the common ground of give, give, give, for humanity. Each contributes its share, the best it has; "and that is only what the lowest and the highest can do."

Modern Science and Theosophy are in friendly accord. Their essentials are identical; that is, a search for and a knowledge of the Truth. The one seeks, and the other extends to the seeker its all-containing arms.

THE GURU DEVA.

BY SCRUTATOR.

THE Guru Deva is a form of words, to express the center from which the Light proceeds which informs us all. It is the "Great Initiator," the Divine Lord. From that Center of Light, proceed shining threads of quivering golden light; each thread informs, and is connected with an individual soul. These souls hang, as it were, by these luminous threads. We may consciously climb back on these rays, which then become stronger and more luminous, or we may break or snarl them. We are then cut off from return to the Center and drop like unripe fruit, to perish. We have added nothing to the Light of the rays; we have thus committed the sin of hindering the expression of that great Life, of which we are a part, in that we have not enriched it. These shining rays pass through devas, and other great entities, before reaching the individual souls, thus dividing them into groups of colors, each of which is the parent soul and guardian of numbers of "jivas" connected with human bodies—each of which jivas may trace their origin to one of these great entities.

It is this Light alone which guides us back to the Center; as long as a spark is left, we may fan it into a flame. Beware lest we break the thread, for then there is no return.

DOGMA AND RITUAL

OF

HIGHER MAGIC (HAUTE MAGIE).

By Eliphas Levi.

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M.D.

(*Continued from page* 254.)

4 ל D

The Tetragram.

Geburah Hesad. (Severity, Mercy.)

Porta Librorum. (Gate of the Free.)

THERE are in nature two forces producing an equilibrium, and the three are only one law. Behold the ternary included in the unit, and by adding the idea of the unit to that of the ternary we arrive at the quaternary; the first squared and perfect number; source of all numerical combinations and principle of all forms.

Affirmation, negation, discussion, solution—such are the four philosophic operations of the human mind. Discussion conciliates negation with affirmation, by rendering each necessary to the other. Thus the philosophic ternary, producing itself from the antagonistic binary, completes itself by the quaternary, the square base of all truth. In God—according to the consecrated dogma—there are three persons, and these three persons are only one God. Three and one give the idea of four because the unit is necessary to explain the three. Therefore in nearly all languages the name of God is in four letters, and in Hebrew these four letters only make three, for one of them is repeated twice; the one that expresses the Idea (verbe) and the creation of the Idea (verbe).

Two affirmations render possible or necessary two corresponding negations. Being has a meaning; nothing has none. Affirmation as the concept (verbe) produces affirmation as realization or incarnation of the Idea (verbe), and each of these affirmations correspond to the negation of its opposite.

Thus according to the saying of the Kabalists, the name of the Devil or of evil, is composed of letters reversed from the very name of God or of good. This evil is the lost reflection, or the imperfect mirage of light in the shade. But all that exists, whether in good or evil, whether in light or shade, exists and reveals itself through the quaternary. The declaring of the one supposes the number four, if this affirmation does not turn in the unit itself as in a vicious circle. Hence the ternary—as we have already observed—is explained by the binary and is resolved by the quaternary, which is the Unit squared of even numbers, and the quadrangular base of the cube; the unit of construction, of solidity and of measure.

The Kabalistic Tetragram Jodheva (yod-heva) expresses God in humanity and humanity in God.

The four cardinal, astronomical points are relatively to us the "yes" and "no" of light; the East and the West; the "yes" and "no" of heat; the South and the North.

What is in visible nature—as we already know from the unique dogma of the Kabala—reveals what is in the domain of invisible nature, or secondary causes quite proportional and analogous to manifestations of the First Cause. This First Cause is therefore always revealed by the cross. The cross, that unit composed of two which divide each other to form four. The cross, that key of the mysteries of India and of Egypt. That Tau of the patriarchs, the divine symbol of Osiris, the Stauros of the Gnostics, the keystone of the arch of the temple! the symbol of occult Masonry! The cross, the central point of junction of the two infinite triangles! The cross, which in the French language seems to be the primary root and the fundamental substantive of the verb to believe and the verb to grow,[12] thus remitting the ideas of science, religion and progress.

The great magic agent reveals itself by four kinds of phenomena, and has undergone the groping of profane science under four names; heat, light, electricity, magnetism. It has also been styled tetragram, inri, azoth, ether, od, the magnetic

[12]"Croix," the cross; "croire," to believe; "croitre," to grow.—A. W.

fluid, soul of the Earth, serpent, Lucifer. The great magic agent is the fourth emanation of the life-principle of which the sun is the third form (see the initiates of the School of Alexandria, and the dogma of Hermes Trismegistus). So that the eye of the world (as the ancients called it) is the outline of the reflection of God, so that the soul of the Earth is a permanent glance of the sun, which the earth conceives and keeps by impregnation.

The moon cooperates in this impregnation of the earth by throwing toward her a solar image during the night; therefore Hermes in speaking of the Great Agent was right in saying: "The Sun is its father: the Moon is its mother." Then he adds: "The wind has borne it in its belly," because the atmosphere is the recipient, and as it were, the crucible of the solar rays by means of which that living image of the sun is formed, which penetrates the entire earth, vivifies it, fecundates it, and determines all that is produced on its surface by its effluvias and its continual currents analogous to those of the sun himself.

This solar agent lives by means of two constant forces, a force of attraction and one of projection, which causes Hermes to say that it always ascends and descends again. The force of attraction is always fixed in the center of bodies; that of projection at their circumferences or their surface. It is by this double force that everything is created and that everything subsists. Its motion is a successive and indefinite—or rather simultaneous and perpetual, rolling and unrolling, through spirals of contrary movements which never meet.

It is the same movement as that of the sun which attracts and at the same time, repels all the stars of his system. To know the movement of this terrestrial sun, so as to be able to profit by its currents and direct them, is to have accomplished the great work, and to have become master of the world. Armed with such a force you can make yourself worshipped. The vulgar will believe you to be God.

The absolute secret of this direction has been possessed by some men, and may still be found. It is the great magic arcanum. It depends upon an incommunicable axiom, and upon an instrument which is the great and unique "athenor" of the Hermetics of the highest grade.

The incommunicable axiom is Kabalistically enclosed in the four letters of the Tetragram disposed in this way:

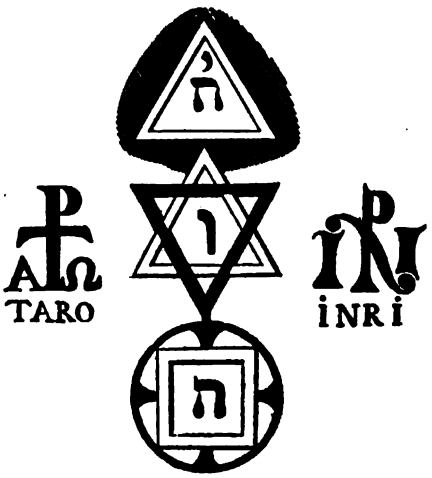

Figure 154 (see Tarot book).

in the letters of the word AZOTH and INRI, written Kabalistically, and in the monogram of Christ as it was embroidered on the labarum, and which the Kabalist, Postal, interpreted by the word ROTA from which the adepts have formed their *Taro* (or *Tarot,* by repeating the first letter twice) to indicate the circle and to make it understood that the word is reversed.

All magic science consists in the knowing of this secret. To know how and dare to use the knowledge, is human omnipotence, but to disclose it to one of the profane (uninitiated) is to lose it. To tell it even to a disciple is to abdicate in favor of the disciple, who from that moment has the right of life and death over his initiator (I speak from the magic point of view), and will certainly kill him for fear of dying himself. (This has nothing in common with the acts designated as murder in criminal legislation; the practical philosophy which serves as a base and point of departure for our laws not admitting the facts of spells and of secret influences.) We enter here upon strange revelations and we are ready for all the refusals to give us credit, and all the shruggings of the shoulders characteristic of disbelieving fanaticism. For Voltairian religion also has its fanatics, with all due deference for the great shades, which must now sulk in a pitiable way in the caves of the Pantheon while Catholicism, always strong from its ceremonies and fascination, chants its office above their head.

The perfect word—that which is adequate to the thought that it expresses—always virtually contains or supposes a quaternary, the idea and its three necessary and reciprocal forms, then also the image of the thing expressed with the three dimensions that define. When I say: "being exists," I implicitly affirm that "nothing" does not exist.

A height, a width, that the height divides geometrically in two, and a depth separated from the height by the intersection of the width; behold the natural quaternary composed of two lines that cross each other. There are also in nature four motions produced by two forces, which sustain each other by their tendency in contrary directions. Now the law which governs bodies is analogous and proportional to that which governs minds, and that which governs minds is the very manifestation of the secret of God; that is to say, of the mystery of creation.

Suppose a watch with two parallel springs having a wheel gear which causes them to work in opposite directions, so that one, in expanding closes the other. The watch thus will wind itself up, and you will have found perpetual motion. This gearing ought to be at two ends and of great precision. Is it impossible to find? We believe not. But when a man shall have discovered it, that man will be able to understand by analogy all the secrets of nature: *progress in direct ratio to resistance.*

The absolute motion of life is thus the perpetual result of two contrary tendencies which are never opposed. When one of the two appears to yield to the other, it is a spring which winds itself up, and you may expect a reaction, of which it is quite possible to foresee the moment and determine the character. Thus at the epoch of the greatest fervor of Christianity, the reign of Antichrist was known and predicted. But the Antichrist will prepare and determine the new event and the definite triumph of God-man. This is a rigorous and Kabalistic conclusion contained in the Evangelical *promises.*

Thus Christian prophecy contains a fourfold revelation: 1st, The fall of the Old World and triumph of the Gospel under the first Advent. 2d, Great Apostasy and Coming of Antichrist. 3d, The Fall of Antichrist and return to Christian ideas. 4th, Final triumph of the Gospel, or second Advent, designated under the name of the Last Judgment. This fourfold prophecy contains, as we may see, two affirmations and

two negations: the idea of two ruins or universal deaths, and of two rebirths; for to every idea that appears on the social horizon we can assign, without fear of error, an East and a West; a Zenith and a Nadir. Thus the philosophical cross is the key of prophecy, and we can open all the doors of knowledge with the pentacle of Ezekiel, in which center is a star formed by the crossing of two crosses.

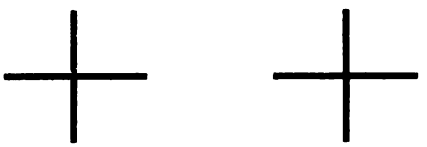

Figure 158.

Is not human life also formed from these three phases or successive transformations: birth, life, death immortality? and remark here that the immortality of the soul rendered necessary as a completion of the quaternary is proved Kabalistically by analogy. It is the one dogma of the truly universal religion, as it is the key of knowlege and the inviolable law of nature.

Indeed death can no more be an absolute end than birth is a real beginning. *The truth proves the pre-existence of the human being,* since nothing can be produced from nothing; and death proves immortality since being can no more cease to be, than nothing can cease not to be. Being and nothing are absolutely irreconcilable conceptions, with this difference, that the idea of nothing (an idea wholly negative) comes from the very idea of being, of which "nothing" cannot even be comprehended as an absolute negation; while the concept of being can never even be approached by that of nothing; and still less could it come out of it. To say that the world came from an absolute nothing is to utter a monstrous absurdity. All that *is,* proceeds from that which *was;* consequently nothing that is could ever cease to be. The succession of forms is produced by the alternations of movement. They are phenomena of life which replace without destroying each other. Everything changes, but nothing perishes. The sun is not dead when it disappears from the horizon. Even the most mobile forms are immortal and subsist always in the permanence of their

abuse for existing, which is the combination of light with the aggregative powers of the molecules of primary substance. Therefore they preserve themselves in the astral fluid[18] and can be evoked and reproduced according to the will of the sage, as we shall see when we treat of second sight and of the evocation of momentoes in necromancy and other magic operations.

We shall return to this great magic agent in the fourth chapter of the Ritual, where we will finish indicating the characters of the great arcanum and the means of grasping this formidable power.

Let us say a few words here about the four magic elements and the elementary spirits. The magic elements are as follows: in Alchemy, the salt, mercury, sulphur, and azoth; in the Kabala, the macroprosope, the microprosope and the two mothers; in hieroglyphics, man, the eagle, the lion, and the bull; in ancient physics, according to the definitions and common ideas; air, water, earth and fire.

In magic science we know that the "water" is not ordinary water; that the "fire" is not simply fire. These expressions hide a more recondite meaning. Modern science has decomposed the four elements of the ancients, and found there many pretended simple elements. What is simple is the primitive substance, properly so called. Hence there is but one material element and this element always manifests itself in the quaternary in its forms. We shall preserve therefore the learned distinction of elementary appearances acknowledged by the ancients, and recognise air, fire, earth, and water as the four positive and visible elements of magic science.

The subtile and the gross, the rapid and slow solvent, or the instruments of heat and cold, form in occult physics the two positive and the two negative principles of the quaternary, and should be written thus:

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[18]The Astral Spirit is defined as the concentration of all force, life, heat, motion, and imponderable essence. Its original essence is from the sun and planetary system, and it is the spiritual principle of the earth, galvanism, magnetism and all motion.—A. W.

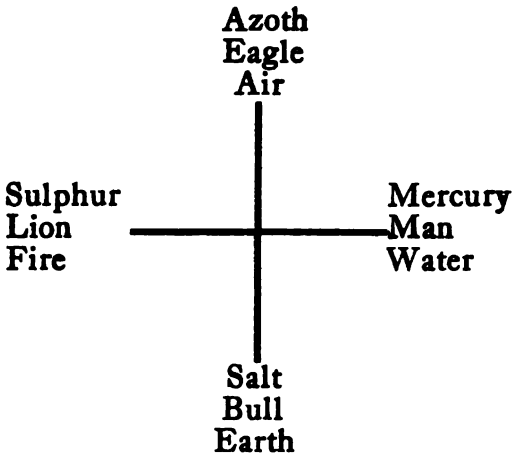

Figure 162.

The air and the earth thus represent the male principle; the fire and the water relate to the female principle, since the philosophical cross of the pentacles is, as we have already stated, a primitive and elementary hieroglyphic of the lingham[14] of the Gymnosophists.[15]

To these four elementary forms correspond the following four philosophic ideas:

Mind.
Matter.
Motion.
Repose.

Science is truly complete in the understanding of these four things which Alchemy reduces to three:

The Absolute.
The Fixed.
The Volatile.

and which the Kabala refers to the very idea of God, who is absolute Reason, Necessity and Liberty: the threefold concept expressed in the occult books of the Hebrews.

Under the names of Keter, Hackmah, and Binah, for the divine world; of Tipheroth Hesed and Geburah in the moral world ;and lastly, of Jesod, Hod and Netsach in the physical world, which with the moral world is contained in the idea

[14]The phallic symbol of the Sivaites of India.
[15]Hindu monks.

of the kingdom or *Malkut,* we shall in the tenth chapter of this book explain this theogony, as rational as it is sublime.

Now created spirits being called to emancipation through trial, are placed from their birth between four forces; two positive and two negative, and are enabled to affirm or deny goodness; to choose life or death. The finding of the fixed point—that is to say, the moral center of the cross—is the first problem that is given them to solve. Their first conquest should be that of their own liberty.

They begin then by being dragged away, some to the North, others to the South, some to the right, others to the left; and in proportion as they are not free, they cannot have the use of reason nor be incarnated otherwise than in animal forms. These non-emancipated spirits—slaves of the four elements—are what the Kabalists call "Elementary Demons," and they people the elements that correspond to their state of servitude. Hence there really exist sylphs, undines, gnomes and salamanders;[16] some wandering and seeking to become incarnate, others incarnated and living on earth. They are vicious and imperfect men. We shall return to this subject in the 15th Chapter, which treats of enchantments and demons.

This is also a tradition of occult physics which made the ancients acknowledge the existence of four ages of the world; only we do not tell the common multitude that these four ages should be successive, like the four seasons of the year, and renew themselves like them. Thus the age of Gold is passed, and it is still to come. But this relates to the spirit of prophecy, and we will speak of it in the ninth Chapter which treats of the initiated person and of the seer.

Now let us add the unit to the quaternary and we shall have both in connection and separately the divine ideas of a synthesis and analysis; the God of the initiates and that of the profane.

Here the dogma becomes more popular and less abstract. The great hierophant intervenes.

[16]These representations of elemental and elementary spirits are found in the Hermetic writers of the Middle ages. A sylph is an inhabitant of the air; an undine of the water; a salamander of the fire; and a gnome of the earth. Asmodai was their fabled ruler.—A. W.

(To be continued)

THE VALUE OF THE ZODIAC.

By O. N. Schou.

LIKE all symbols, the Zodiac veils and reveals truth to those who are ready and desire to receive its light; to others the Zodiac remains a mystery.

As we grow mentally and spiritually through thought and aspiration, we will be able to read and understand the zodiac. Then it becomes a guide for the higher life; it explains our inner natures and shows the workings of Law through all manifestation.

The Zodiac illustrates and in detail shows the truth: "As above, so below"; that the manifold nature of man corresponds to the manifold nature of the universe; that although a unity in himself man is still a part of a greater unity, from which he is influenced by corresponding qualities. It shows man as an eternal pilgrim, relates him to his past and points out his future journey through stages and conditions, that he may realize his divine nature and attain a conscious union with the whole.

To a student of Theosophy the immediate value in studying the zodiac is that it gives a better grasp of the teachings; for the zodiac is the plan of Theosophy, Divine Wisdom, and theosophical teachings always and in some manner refer to and are explained by the zodiac. But the great and lasting value to man is when he finds the zodiac within and about him. Then he tries to follow the real path which it opens to him. He begins to live.

PHYSICAL MATTER.

By Dr. Frederick Klein.

THE terminology of these two words, derived from the Greek and Latin (*physis,* nature; *Mater,* mother; *terra,* earth), is of importance. They are used in all departments of science to designate the components of our cosmos and to elucidate their elementary structure and activity, conveying the ideas of space, form, and weight.

SPACE: Physical matter as a whole It is difficult to think of, as it denotes many elementary bodies which are held either in physical or chemical contact. Air, for example, with its rare gases, helium, argon, krypton, neon, niton radium, polonium, actinium, ionium, $NH_4\ NO_3 + NH_4\ NO_2\ CO_2 + O_3$, H_2O_2, we find to consist approximately of 25 volumes of oxygen and 75 volumes of nitrogen engaged in chemical change through cosmic or seismic reaction. Molecular motion generates heat, light and electricity, which terms may be used synonymously, as electricity is the highest potency of heat. Light may be regarded as radio-activity of matter resolving itself into ultimate particles, and as the connecting link of heat in the nascent state with the ion,[1] atom, molecule and matter. It is physical matter in various motions, namely, diffusion, cohesion and attraction, ebulising through the peri-hypothetical ether.

FORM: The combination of ions into atoms and of atoms into molecules. The positive and negative ultimate particles

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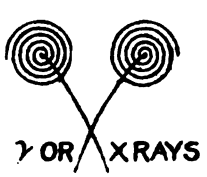
1 

Tangent of α and β rays or ions, travelling 190,000 kilometers a second.

of matter become neutralized and, by cohesion, length, breath and thickness become appreciable to the senses.

WEIGHT: The third aspect of matter; the product of space and form through the action and reaction of cohesion, adhesion and attraction, upon molecular matter.

This view of physical matter throws some light on the mysterious eighty odd ur-elements which, as Prof. Mendeljeff has shown, are arranged in a definite periodical system. This system enabled him to foretell the discovery not only of their unknown elements but also their atomic and molecular weights and their exact chemical activities.

I intend to demonstrate the nature of matter without the aid of any physical apparatus such as are used to measure and analyze, and to determine specific heat and tension, melting, boiling, explosion, volatilizing, and crystalizing point, conductivity, and magnetic, diamagnetic and electrolytic action. Disregarding metaphysics as hypothetical, I shall deal with the mysterious "ion," the ultimate constituent of the atom, from the loftiest materialistic standpoint.

ION.[2] It may be differentiated from the atom. In the case of radium, for example, the molecular activity, penetration and diffusion of physical matter through different media, especially lead[3] varying in thickness, can be demonstrated and its rays may be analyzed into alpha, beta and gamma rays by means of the spinthariscope, a sensitive zinc sulphide plate reacting upon the different radium rays. The ion is matter in its simplest form and in most rapid motion, being only partially saturated with positive and negative polarization of heat, light and electricity, and called "ion." Atom and molecule have both positive and negative ions in different multiples.

In conclusion I wish to draw attention to the following diagrams: solvent of physical materia in a chemical form of water:

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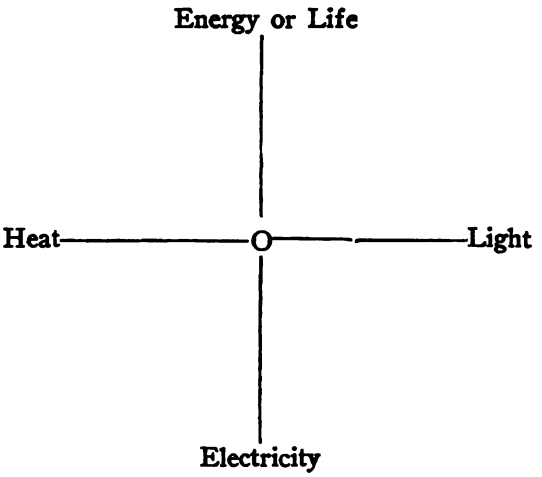
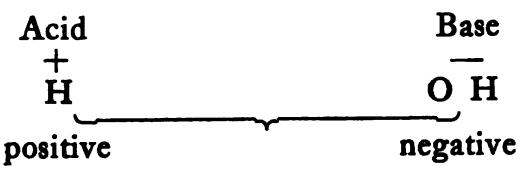
[2]Ion: 1/1000 parts of H
H: 800 electrons
Uranium 185,600 232
Radium 190,300 238

[3]Lead of 20 cc. X rays.

PHILOSOPHICAL DEMONSTRATION OF WATER:



CHEMICAL DEMONSTRATION OF SALT:



FEBRUARY.

BY THE AUTHOR OF "EASTER IN NATURE."

I AM just now back from a two days tramp along the foot of the Palisades. I went out on this ramble for a thrill of the nerves, for a soul satisfying stroll, as I hoped. My hope was realized, to some extent. I knew it would be, because on a wandering like mine, one is right among the four elements: the earth, the water, the air, which are real enough, and—the fire I carried in my own heart. On the bank of the Hudson, with the Palisades always on the one side, it is not possible to go long without finding that the Great Mother invites her children to see some of her ways of dealing with man's near relatives, be they animals or plants.

From a village near the shore, I started away about seven in the morning. After descending the rocks, I found myself in the tallus, and it soon became necessary to button my coat to keep warm against a sharp and stinging east wind, full of prophecy of coming snow and storm, which came sooner than I wished. But knowing the Mother's mood, I made no complaint in word or thought. I have in many ways realized we are in her embrace whether we will or no, and we cannot run away from her. Had I spoken, I should have heard her voice more emphatically than the crash—and, what shall I call it—caused by the fall of a column of rocks, not far from my place of descent. I have seen such a phenomenon in other winters. In fact they are not rare in the Palisades, but I rejoice in my good luck at having been present this time. I know the mother builds and destroys, which seems entirely for her own pleasure. At any rate, I do not know why she does it. Maybe she was present and observed the destruction of trees it has taken her many years to raise; maybe other beings were present to study the crystal formation of these basalt rocks and to learn her secret of making them. As it was, she had no speech of a human kind, only awfulness at this time, and, as I said, if I had uttered any word against my rude reception on the slope

of the tallus, I might have been reminded of my insignificance in a more emphatic manner.

An ominous silence fell upon the landscape, which was finally broken by those noisy scavengers, the crows. Perhaps they scolded; perhaps they were afraid, but their clamorous cries sounded profanely to me. The oaks, beeches, chestnuts, and all the other trees were busy with their own affairs and perhaps knew nothing about the disaster to those of their own species not far away.

As soon as I had recovered from the shock, I rushed to the fallen rocks. The one I reached was so hot I could hardly touch it. The friction caused by the sliding of other rocks over it had created an intense heat in it. The heat did not perceptibly decrease in half an hour. But where was that heat before the crash? and where did it afterwards go? The geologist can explain why these rocks fall? But can I in any way connect their fall with my presence? Where went the energy of the tree, when were severed the vital threads that kept together the cells in that organism called tree? Did any of them suffer pain? The rocks, the trees, the insects, must have been caught unawares? Perhaps some snakes were crushed; perhaps a mink; perhaps some human tramp lodged under a tree. Where did the organic life go when the inorganic broke in? What does the world know or care about this event. Nobody in New York knows anything about this, to me, gruesome affair till I tell about it. Perhaps it is of no more importance than the fall of puppets, dolls and tin soldiers when, with a stroke of his hand, the child knocks them from the table to the floor. Who knows the why and wherefore? Does the Great Mother know?

After awhile my thoughts were brought into order by the elixir of the winter weather and I began my intended tramp. But I was "upset" for the whole time of my outing. This is February, but crashes like these are not characteristic merely of February. They are likely to occur in any month when there is a thaw.

February has its own marks and was singled out by the ancients.

February derives its name from *februa* or "means of cleaning" such as for instance pieces of wool distributed at the feast of *lupercalia,* the yearly ceremony of cleaning, not only the house, but also, for instance, the unfruitful women, who

at this time where chastised by the priests for their weakness, by being whipped with leather straps. This brutal idea connects the custom with the conception "the hearth." But February also means purification in other senses. In this month fall the church's "Candlemas and Lent, and in more than one sense they mean preparations for the coming spring. In February also comes Valentine's day with such ideas as Hymen, cupids.

"Sad Weather now declines
Each bird doth choose a mate."

My trip was not characterized by any whispering breezes with soft breath, but February has days which invite cupids, and which give the minks and weasels plenty of food by surprising careless mice or chipmunks. I saw many of them and feel sure some lost their lives in early February this year. It is surprising in how small space a mink can hide and wait for the benumbed mouse, snake or insect and how adoitly this little creature can kill.

I wandered many miles the first day and did not stop very often for any particular nature study. It was a mistake, but it was a fact that I carried the city with me instead of leaving it behind. I had been too long in the city to get rid of it in a hurry. And perhaps I was instinctively bent upon reaching a certain fisherman's home, where I intended to spend the night and where I knew I was welcome. I also walked faster than usual to reach that haven before the snowstorm should break loose. I saw it coming over from the North East, the coldest and most disheartening corner of the compass.

I arrived safely at my destination and was soon placed at my hostess' clean table and ate her simple but nourishing food. It was far better to the taste than that of any of the city's restaurants, not merely because I was hungry, but because it had Nature in it. It was prepared naturally and was nature-stuff. True it is I say, as Paracelsus taught, in home made bread you eat heaven and earth. A tramp along the Palisades on a day in February will convince you. On such a day you may study natural philosophy as at no other time.

On a former occasion we had talked about homes and hearth-life and the housewife suggested that we continue the

subject. It interested her, and also the husband; he is a good fellow, who knows how to appreciate a true woman. The snow was coming down so fast that we wondered if we should be able to get out of the house next morning without burrowing through the snow, but we did not worry. Such people as my host and his wife have not those superfluous nerves which give New Yorkers so much trouble. The following is something of my talk, as we sat peacefully before the fire and let the storm have its own way outside.

A lair or a nest are fundamentally the same as a hearth. Man's resting place or home, as he calls it at times, has of course its own peculiarities and in those it differs from the animal's quarters, but essentially it is a habitation for protection against weather and enemies, and a centrality for his family and property. When man's abode assumes a romantic character the special fireplace becomes the hearth or the ideal place it holds in stories and tales and thus it gives a character to man's domicile, which a lair, a den, or a nest cannot have; nor can a camp, a cavern, or a tent represent the hearth and its idea. All these places suggest a sojourn, not a maternal home.

The true home or family hearth is most characteristic of Man. On one side it is Mind and the other it is Nature. Home and marriage are necessarily of a social character; they develop domestic virtues, and mutual helpfulness. And in these traits they point to that Universal Brotherhood which has always been the dream of mankind and the hope of romance. The hearth as a home type represents the actuality of all desires, thought, love and aspiration. I spoke at length about these as we were sitting cosily in front of a blazing fire, and my enthusiasm grew as the storm increased outside.

The symbolism of a home expressed in the idea of the hearth ought to be better known than it is. The meaning and the sacredness of a hearth is lost in these days of hotels and railroad sleeping cars. The word "hearth" connects with "erda," the earth, and thus it becomes a direct emblem of the Great Mother and her presence within man's dwelling. I became quite "hearth-heavy" or sad-hearted in spite of my enthusiasm. I felt that mankind was in a bad way and losing such natural traits as would never be lost, even by the most spiritual.

While we were talking, the man and I, the brave house-

mother and home-maker, the true priestess of this hearth, was baking her "bread in cakes on the hearth," as the old poet has it. This baking of bread is one of the main symbols of a home. There is no home where bread is not baked—that is to say, a home in the old style. The rudiments of civilization and home life are first found when bread baking begins. People who live simply on fruit have not yet settled and come under the forms of civilization. No family hearth exists among them. The animals bake no bread; and those who live always in public places have no idea of bread "as the principle in which all things stand together." They do not know what that "high endeavor" is which prompts a father to build a home. They stand in separateness and sacrifice, and restraints convey no meaning to them of family life as a sacrament. The brotherhood idea of soul companionship remains an unknown factor. Soul companionship means generosity of character, goodness of heart, strength of will, and these are "second soul."

These three characteristics of soul life may well be called the warp of life. The classical people had such an understanding when they called the goddess of home Hestia or Vesta. The word means sacred warmth, the sacred flame, which pervades all animated beings. It is not hard for us to see that Hestia or Vesta is only a domestic form of the Great Mother. In spite of the bitter cold and stinging sleet which the east wind drove down upon all the outside, the earth and the water, the Great Mother was present with us in her fourth elemental form—fire. Not only did she speak to us from the cheery blaze upon the hearth, but we had little by little become so warmed up by our heart to heart talk that the sacred flame flared up among us, and my host and hostess began to sing. I do not know what they sang, nor did I care for the words they used. Their feeling was genuine and the evening was solemn. After the singing, no more was said. We turned in. Hestia, the white flame of the spirit, kept watch over us.

With some difficulty next morning I found my way up over the Palisades and came near to a road to New York. There could be no question of a further walk. The storm had told me to stop. I spent the whole day, however, in getting back to New York—getting back, I said; nay, I am not back yet! At this moment I am among my beloved Palisades, where I know of places full of the Presence of the Great Mother.

ON CHARACTER.

II.

By Janus Bagge.

IT is not correct to say that we are born with such and such a character. Character is not born with us, it is made. We make it. It is most literally ourselves. Everything else about us is possession and not ourselves. It is ours, but not ourselves.

Character is cut out, like a statue of the block; it is moulded, like an image; it is built, like a house; it is constructed, like an engine; and in each case it is distinct and clearly defined. Character is made out of our latent possibilities.

Character is unique, and for that reason a man of character has a special work to do. No special work is done except it is strong, clearly defined, largely embracing and yet in thorough union with itself.

First of all, a man must have energy and have it in hand; he must know what it is and what it can do. He must have measured it some time and tested its staying power as well as its method and ways of utterance.

Secondly: A man must have an aim and end; he must stand in truth. Truth means fact. No one is strong who is not in the truth of life or resting in the facts of existence. Nature means law, fact, truth. Energy and purpose condition one another. There can be no full or clear use of one's energy except there is a well defined purpose and enthusiasm. Determination and enthusiasm can carry any place fortified by obstacles. On the other hand, all purpose must be backed by energy. A weak man never reached an end by his own endeavor. To get to a distant place we must move, not merely wish to get there.

Thirdly. It is a virtue to be simple, but simplicity does not exclude manifoldness; it concentrates; it is concentration.

Simplicity is manifoldness in one-ness. Manifoldness means richness in impulses and strivings; it means ability to go in another direction, if the road is barred one way. It means turning obstacles into promoters, and obstacles are often necessary to bring out character. Manifoldness is capital that buys facts of life.

Fourthly: A man may have energy and firmness of purpose. His intensity may hold the power of moderation within itself, but these three do not make character unless they stand in harmony to each other. One must not overrule the other, or be overruled. If they do, then the dignity of existence is lost, the frame of life disturbed and the final outcome of all work doubtful. Harmony is the crown of character.

Look to the firmness of your foundation. Inspect your sincerity. Simplify your endeavors. Harmonize all your efforts.

THE GREAT LESSON AND HAPPINESS.

BY REQUEST.

THE great lesson we have to learn in this world is to give it all up. It is not so much resolution as renunciation, not so much courage as resignation, that we need. what has once yielded thoroughly to God will yield to nothing but God."

"Perfect happiness is some sort of energy of Contemplation, for all the life of the Gods is (therein) glad; and that of men, glad in the degree in which some likeness of the Gods in this energy belongs to them. For none other of living creatures (but men only) can be happy. Since in no other way can they bear any part in Contemplation."—John Ruskin.

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BY NURHO DE MANHAR

(*Continued from page* 192.)

"I WOULD like," said the host, "each one of you to give forth, according as he is able, some new idea or thought relative to the secret doctrine."

Then spake one of the guests and said: "It is written, 'Praise ye the Lord, for the avenging (biproa peraoth) of Israel when the people willingly offered themselves' (Jud. V. 2). Wherefore did Deborah and Barak begin this song with these words? We learn from tradition that the world stands and is established only on the divine covenant. As long as Israel continues to obey and conform to it by the rite of circumcision it will abide stable, but if it should, be which God forbid, that Israel neglect their duty and ignore the covenant, then the blessings accruing from the observance of it will cease coming into the world. Observe, no other nation or people will ever rule over Israel so long as it abides true and faithful to the covenant. What mean these words, 'Fithful to the covenant?' They indicate that when the command respecting the rite attached to the covenant is ignored, or in other words, when the worship of God is forsaken as was the case in the time of Deborah, as it is written, 'And the children of Israel did evil in the sight of the Lord and served Baalim and He delivered them into the hands of Sisera' (Jud. IV. 2); the meaning of these words is that they forsook God; that is, they neglected to perform the initiatory rite attached to the covenant which their forefathers, the patriarchs, had inaugurated and performed. When Deborah, however, appeared, she brought them to a sense of their infidelity towards God, so that they willingly and of their own accord (behithnadeb) returned to the observance of the law respecting the

'persia' and found that obedience brought them blessings, together with overthrow and defeat of their enemies. We also learn from tradition that the Holy One said unto Joshua, 'The children of Israel are impure, they have ceased obeying the law respecting 'persia' and so have not entered into the covenant, and thou wishest to lead them into the holy land and overthrow their enemies, go and circumcise the children of Israel again.' And not until they had conformed to this injunction were they able to enter the Promised Land and conquer their foes. The same thing occurred when Deborah appeared; and when by obdience they returned to the path of duty, victory attended their arms and blessings were again showered upon them and the world. This is why it is written, 'biproa peraoth' and by obeying the law respecting it willingly and of their own accord, they were able to say, 'barcou Iehovah,' praise for the renewal of his blessings."

Said another guest: "It is written, 'And it came to pass as Moses was journeying, the Lord met him in the inn and sought to kill him' (Ex. IV. 24). The question may here b asked, kill whom? Moses or his son. Moses most certainly, for the Holy One had said unto him: 'Thou art going to bring forth Israel out of Egypt and vanquish a great king and ruler, yet thou forgettest and neglectest to circumcise thy own son.' For this gross neglect on his part, he soughtto kill him. Now we learn from tradition that the archangel Gabriel descended at this moment, enveloped in flaming fire to consume Moses and a serpent leaped out of it to destroy him. But why a serpent? The Holy One had said to Moses: 'Thou intendest to go and kill a mighty and powerful despot (pharaoh) and hast not circumcised thy son.' Then made he a sign to the serpent to kill him. At that moment Zepporah, his wife, appeared and, taking the boy, performed the rite at once, when the serpet let go his hold on Moses, as it is written, 'Then Zepporah took a sharp stone (tzour) and circumcised the son' (Ex. IV. 25). What does the word 'tzour' here denote? A remedy, an antidote, which was the rite of circumcision, to the performance of which she was impelled by an inner inspiration of the Holy Spirit ,and thus saved the life of her husband."

Then spake another guest and said: "It is written, 'And Joseph said unto his brethren, come near me, I pray you' (Gen. XLV. 4); and they came near. Wherefore spake Jo-

seph thus, as his brethren were already near him? It was because when he said unto them, 'I am Joseph your brother' they became filled with amaze and astonishment, seeing him head ruler of Egypt. Then said Joseph: "This is the cause of my elevation to the high position I occupy," and manifested the sign of the covenant he bore upon him. From this we infer that success and prosperity in life accreu sooner or later to everyone who observes the rite of the covenant and keeps himself pure and chaste. We are confirmed in this by the example of Boaz, concerning whom we read, 'As the Lord liveth, lie down until the morning' (Ruth III. 13). The tempter wished to lead Boaz into sin; but faithful and true to his oath, he resisted the temptation and thus kept pure the sign of the covenant. Therefore, he was honored in giving birth to those whose offspring became kings and rulers over all other kings, and also of becoming the ancestral progenitor of King Messiah who is called by the name of the Holy One.

Another guest spake and said: "It is written, 'Though a host should encamp against me, my heart shall not fear, though war should rise against me, in this (bezoth) will I be confident' (Ps. XXVII. 3). The word "bezoth" here denotes the sign of the covenant a man bears here below as on high, and this is why David said, 'In this will I be confident.' It is written, 'Zoth is the sign of the covenant' (Gen. IX. 12). 'Zoth is my covenant.' These zoths refer to one and the same sign of the divine life. We learn from tradition that ze, male, and zoth, female, are one and never separate. If it be said, then everyone, whether bearing the mark of the covenant or not, enjoys the blessings of it. Why should not everyone, as well as David, say the same words? But David was united with and enjoyed the presence of the Schokina, of which he was an image by virtue of the royal crown or diadem he wore. Observe, it was owing to his failure in preserving zoth in all its purity, that the kingdom was taken from him for a period, as tradition states. This zoth is impressed on the celestial kingdom as on Jerusalem the Holy City. When David by his sin in connection with Bathsheba transgressed against it, a voice from on high called unto him and said, 'Thou shalt reap the fruit of thy deeds. Thou shalt be ejected out of Jerusalem and the kingdom shall be taker from thee.' We learn this from the words of scripture, 'Be

hold, I will raise up evil against thee out of thine own house' (2 Sam. XII. 11). Thus was David punished for breaking the covenant by his unchastity; and, as it was with him, so will it be with all others who likewise transgress against it."

Another guest spake and said: "It is written, 'Unless the Lord had been my help, my son would have dwelt in silence (duma)' (Ps. XCIV. 17). Through what are the children of Israel blessed that they descend not into Gehenna and come under the power of the angel Duma like other idolatrous nations? Because, as tradition informs us, when a man leaves the world, hosts of angels, the executors of justice, approach him, but on perceiving the sacred sign or token of the covenant he bears on him, they leave him and trouble not to deliver him unto the hands of Duma who sentences men to descend into Gehenna, the fate and doom of all those who are delivered into his power. The man who by chastity preserves himself pure, fears no judgment for he is united with the name of the Holy One. David failed to do this and in consequence lost his kingdom and was driven out of Jerusalem and feared greatly that the avenging angels would consign him into the hands of Duma, which would have meant for him eternal death (the annihilation of the soul through absolute separation from the higher self). This fear and terror abode with him until Nathan, the prophet, announced unto him the good news, 'The Lord hath taken away thy sin so thou shalt not die.' Then was it that David said, 'If the Lord had not been my help, my soul would have dwelt in hell.' "

Another guest spake and said: " 'If I shall find favor in the eyes of the Lord, he will bring me again and make me to see his sign (otho) and his tabernacle' (2 Sam. XV. 25). Who can see the Holy One? Tradition states that when judgment was decreed and passed upon David, he knew it was owing to his sin in violating the sign of the covenant, for punishment attends everyone who transgresses against it and observes not its obligatory duties, which, if not performed, no one is accounted just, if he keep not himself pure and chaste in deed and thought. Knowing this, David prayed, 'If I find favor in the eyes of the Lord, he will answer me and make me to see his sign (otho) and tabernacle,' or as these words may be paraphrased, God grant me to see his holy token, for I tremble and fear because I have lost

mine. What is meant by 'the token of God?' It denotes the sovereignty of Israel and Jerusalem. Now he who lives unchastely forfeits the mark or token of God, that is, the divine life in the soul."

Another guest spake and said: "It is written, 'And in my flesh shall I see my God, Eloha' (Job XIX. 26). What is meant by this expression, 'in my flesh'? Why said he not, rather, 'in myself'? If he really said 'in my flesh,' what did he mean? Job here alludes to the flesh which scriptures mentions, 'The holy flesh they have soiled' (yaabrou) (Jer. XI. 15), and also, 'My covenant shall be in your flesh for an everlasting covenant' (Gen. XVII. 13). We are taught whenever a man bears this token on him, he sees the Holy One himself, and when this occurs it is through the unification of the lower and higher selves, resulting in the Beatific Vision. If, however, he does not preserve purity of thought and act, scriptures states, this union ceases and becomes broken, and the soul or lower self perishes, going back and becoming resolved into its original elements out of which it has been prepared and built up, like as the material body returns to the dust out of which it has been formed; and therefore it is written, 'They lose the breath divine (minishmath Eloha).' The divine Schekina never separates from one who by his pure life and faithful obedience observed the good law, or covenant. If it be asked, when does the Holy Spirit or divine life manifest itself in a man? it is when the union we have just mentioned is effected. It is the true, the divine, marriage when they twain become one flesh. From tradition we learn why the letters V and H are placed together in their alphabetical order. Vau being the symbol of the male and He that of the female principle, which are united and operate in combination with each other, as husband and wife, and form one becoming invested with a nimbus or covering of divine light that emanates from the male principle and known in scripture as grace (chesed), as it is written, 'The goodness (chesed) of God endureth continually' (Ps. LII. 1). This ray of divine light comes through the Sephera "supreme Wisdom" and penetrates the male principle, which is communicated to the female. Another tradition states that the name Aloha is separable into, al, V and H, al designating the light of wisdom, V the male principle and H the female principle, and their totality form Aloha.

The holy soul or higher self, as it has been stated, is in intimate relationship with the nephesh or soul only so long as it keep itself pure and preserve intact the holy covenant, and therefore it is written, 'In my flesh shall I see God' (Aloha) (Job XIX. 26). A pure life, a pure soul, are reciprocal and convertible terms and never separated. Happy the lot of those who, attached to the Holy One, live the divine life, both in this world and the world to come. Of them it is written, 'Ye who have become poined unto the Lord your God are alive everyone of you this day' (Deuter. IV. 2). For theirs is the one true and divine life that they live."

After the guest had ceased speaking, Rabbi Abba addressed them thus: "How is it," said he, "that so mentally and spiritually enlightened, you are content to reside and live in such an obscure place, and are so versed in the teachings of the secret doctrine?"

They answered and said: "When the young birds leave their nests they know not whither to go, as it is written, 'As a bird wandereth from its nest so is a man that wanderth from his place' (Prov. XXVII. 9). Now this place is our nest and is suitably adapted for study of the secret doctrine. During the first part of the night we sleep. The other part we devote to study. When daybreak begins, the refreshing morning breezes and the light of the sun so invigorates us that we apply ourselves with renewed energy to meditation, and readily assimilate, digest and understand the teachings that come into our minds. A great calamity once happened in this place and a great many of illustrious and learned teachers perished, and which they might have escaped but for their neglect in in the study of the secret doctrine. Made wise from their example and fate, we study assiduously by day and night, preferring to remain here because its situation is highly favorable and helpful to a student of life. He who leaves it would be as foolish as he who takes away his own life."

On hearing these words, Rabbi Abba raised his hands and blessed them. They were all sitting together and when day began to dawn, it was said to the young people who were there, "Go out and see if it is daybreak, and if it be so, then let each one address something to our excellent and esteemed guest, Rabbi Abba, and some remarks on the secret doctrine."

(*To be continued*)

FIVE PERIODS OF GREEK HISTORY

By Louis Friis.

LET me (with B. Stark) divide the Greek history of religion into five periods.

(1) The first period was the Pelogion. A father of light was known. He ruled beneficently. With him was Mother Earth, an equal divinity. The people in that period thought all things alike (animism). They believed that the spirits of the departed guided and protected the living.

(2) After that came the archaic age, with Zeus and Hera and the Olympian Pantheon. It was an age of heroism.

(3) Then came a specific Greek age, with Apollo and Athena as chief gods. It was an age of prophetic insight and high moral endeavor. Faithfulness to the ideal was the key for all spirituality. This form and age dominated especially among the Dorics.

(4) This is followed or supplanted by the Attic-Ionic spirit. The chief gods are Dionysos and Demeter-Koré. It is an age of salvation by beauty. Aesthetic endeavor is the key. Elysium calls all, and the Drama, as well as the plastic arts, multiply. But degeneration also sets in. It is, therefore, not surprising that this age is followed by

(5) one in which Asclepias and the Ephesian Artemis and Tyche are the chief gods. It is the age of Alexandrianism or Hellenism, as it is also sometimes called.

These five may be summed up in three epochs, in the same order as already mentioned.

(1) the archaic.
(2) the Doric and
(3) the Ionic. Named after the chief dominant divinities, (1) Zeus, (2) Apollo and (3) Dionysos.

(1) In Zeus period reigned the religious views of a pious, childlike faith. Artists endeavored to represent the Overman and the Transcendent in human and sensuous forms, but did not spoil the simple faith of the age.

(2) In the Apollonic age sprang up all the characteristic spirit of the Hellenes. It produced the myth or the tale of the gods; poetic and symbolic stories which even to this day fascinate humanity. It was a glorious age, one of beauty and imagination.

(3) In the following, the Dionysos age, most of these stories were believed to be traditional reports from past and remote ages. The gods of the myth were made more human, and accepted as real personal existnces. That belief created the drama; but, on the whole, the age was a degeneracy, because the people got false notions and lived in and by legends as if they were truth, and they did not know their spiritual fall or that they were caught in illusions.

These three ages or three forms of theology are characteristic of mankind's general development.

(1) Everywhere it begins in immediacy or simplicity; a state of purity of thought and will; and, with all, absence of conflict with self (Zeus).

(2) It is followed by states of self-conflict in the age of adolescence; and, thereby with calls for salvation and saviors (Apollo).

(3) Logically comes now the self-made saviors and their cults (Dionysos).

The three states may also be called (1) the patriarchal, (2) the mosaic-prophetic and (3) the Christian-evangelical.

These three divisions in so many forms are interesting religious psychology. They reflect themselves in art. Art, especially in ancient days, followed closely the same forms of development, in three degrees.

MOMENTS WITH FRIENDS

Can a man live through, finish the tasks of, and die to more than one life during his allotted span of years on this earth?

Yes; he can. The fact of reincarnation is of course granted in the question. Reincarnation—as a teaching, that man, considered as a mind, comes into a physical body of flesh to learn certain things and to do certain work in the world in that life, and then leaves his body which thereupon dies, and that after a time he takes on another physical body, and then another and still others until his work is finished, knowledge is gained in and he graduates from the school of life—reincarnation is invariably accepted by those who have grasped the teaching and applied it in explanation of the inequalities in every respect of children of the same parents, and of the men and women they know who hold different positions in life and are different in development of character, irrespective of their heredity, environments and opportunities.

Although once known, yet for many centuries the doctrine of reincarnation has been foreign to the civilization and teachings of the West. As the mind becomes more familiar with the subject it will not only grasp reincarnation as a proposition, but will understand it as a fact, which understanding then opens up new views and problems of life. The question is asked from a different viewpoint than are those usually put. It is usually understood that when the mind has another physical body prepared for it, and incarnates, it just takes up that body and goes on with its work and experiences where the mind left off in the last life, as a bricklayer adds other bricks to those he had laid on the job of the day before, or as an accountant carries over his debits and credits on the set of books with which he is engaged. This applies to the majority, probably, of those who live. They come into life with their burdens and drudge through it sullenly, like donkeys with their loads, or they resist and kick at duties and everything in general, and refuse to accept and bear responsibilities, like mules which balk at and throw and kick their loads and anything that comes their way.

The minds incarnated in the West are of a different order from those of the East, as is shown by the intensity of civilization, the inventions, improvements, constantly changing methods and activities of the day, in the West. The strain and stress may be greater now than in the past; but because of the very intensity of things more can be done now than could be done in the past.

Times and environments may set limits to man's work, but a man can use times and environments for his work. A man may pass through life automatically, or he may rise from obscurity and be a prominent actor in world history and give long employment to his biographers. The history of a man may be written on his tombstone as: "Here lies the body of Henry Jinks. He was born in this township in 1854. He grew up, got married, was the father of two children, bought and sold merchandise, and died," or the history may be of a different order, such as that of Isaac Newton or Abraham Lincoln. One who is self-moved, and who does not

wait for so-called circumstances to move him, will have no limits set him. If a man wills to do so, he may pass out of one phase of life and into another, and work through that phase and into another, as Lincoln did; and if he continues to work, bent on doing something in the world and guided by right motive, he will have some great work entrusted to him, by doing which he will do not only the work of many lives for himself but will perform a work for the world; and in that case the world will in his future lives be an aid instead of a hindrance to him and his work. This applies to every public character who has done the work of and passed from one station of life to another.

But there are men who, irrespective of the place of their birth or station in life, live an interior life. This interior life of a man seldom goes on public record, and is seldom known to intimate acquaintances. As a man may go through many stations in public life, the attainment of any one of which may be the life's work of another man, so the man who lives an interior life may in one physical life learn not only those lessons and do that work which it was intended that he should in that life, but he may learn and do the work which it would have taken him other reincarnations to accomplish, if he had refused or failed to do his first allotted work.

It depends on the man, and what he is willing to do. Usually the man's position or environment changes with the finishing up of one work and with the readiness to begin another, though this is not always the case. Each change of work or character may symbolize a different life, though it may not always be equal to the work of an entire incarnation. One may be born in a family of thieves and be compelled to work with them. Later he may see the wrong of thievery and leave it for an honest trade. He may leave the trade to fight in a war. He may at its conclusion enter business, but aspire to attainments not connected with his business; and he may realize much he aspires to. The changes in his life may appear to have resulted from conditions into which he was thrown, and these to have been brought about by accidental happenings. But they were not. Each change in such a life was made possible by his attitude of mind. His attitude of mind created or opened the way for the desire, and so was brought about the opportunity to make the change. Attitude of mind brings about or allows man's changes of conditions in life. By the attitude of his mind a man can in one life do the work of many lives.

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THE BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

THE

WORD

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MENTAL INTOXICATION

FROM the time the mind becomes conscious of the world in its physical body, until it is free from the necessity of a physical body, it is subject to some form of mental intoxication. To overcome mental intoxication one must become master of the mind's actions. By overcoming mental intoxication one gains knowledge. When all intoxications are overcome, one is unclouded and uses knowledge freely.

The cause of each kind of intoxication is in the mind itself. The inert and undeveloped stuff of each of the faculties composing the indivisible unit mind causes or allows the mind's intoxication, from without and from within. The causes of intoxication are operative in the worlds in which the faculties of the mind are active. Intoxication of the mind is brought about by the increasing or suppressing of its normal function in the world in which it is active.

There are four things inherent in the mind and which the mind seeks and with which it becomes intoxicated. These are love, wealth, fame, power. Love is of the focus faculty,

in the physical world; wealth is of the image and dark faculties, in the psychic world; fame is of the time and motive faculties in the mental world; power is of the Light and I-am faculties in the spiritual world.

The focus faculty, the faculty of the mind incarnate, seeks each of the four in turn, under its many forms in the physical world, then turns from each to seek them in the other worlds.

From each of these four arises its own glamour, by which the mind is intoxicated, life after life. None of the many forms of mental intoxication can ever satisfy the mind. The mind can be satisfied only by a realization of those things which stand above or within love, wealth, fame, power.

A realization of love, wealth, fame, power cannot be had until after one clearly perceives what they are. Clear perception of love, wealth, fame, power comes by seeking the things which are above or within them and from which they come. The search for the things which are above or within love, wealth, fame, power, rouses and develops and makes pure the inert and undeveloped stuff of the faculties of the mind, and so removes the causes of the four kinds of intoxication.

The things which stand above or within love, wealth, fame, power, are relationship, worthiness, immortality, knowledge. These are realized only after one has dispelled the glamours of love, wealth, fame, power.

(To be concluded)

ON THE BROTHERHOOD IDEA

PART I

By C. H. A. BJÉRREGAARD

SOME will wonder why I have chosen to speak about Brotherhood, since that subject has been treated so often and must be well nigh exhausted. I do not know if everything that can be said has been said. I have read very little of the literature that you perhaps have read, and I have heard no lectures on the subject. That which I shall say is a result of my own thoughts on the subject. I have come across the idea of brotherhood and the subject has presented itself before me in such a vigorous way, that I was compelled to examine into it and come to some definite conclusion, and to bring it into connection with universal Ideas and the Inner Life.

I am not personal in what I say. If anything seems hard, please examine it in the light of truth and you shall see that it is not I who am hard, but the Truth. I speak about the Brotherhood Idea and shall try to show its meaning and content. I am not dealing with any individual brotherhood. In what I shall say there is no reference or criticism, directly or indirectly to the first paragraph of the original Theosophical Society's platform, that relating to Brotherhood; I never knew just what was meant by that paragraph. Nor shall I, directly or indirectly, criticise any other brotherhood. I shall simply examine the Brotherhood idea, and thus hope to contribute to an understanding of what that term means and what brotherhoods stand for. It ought to be useful.

At the outset it is necessary to make a sharp distinction between two kinds of brotherhoods. The first is founded in nature and spirit, and therefore universal. It declares that all men are brethren. It is often called the "Lord's mystical body," the "invisible Church," "the Grand Man," "Great Humanity." And much emphasis lies upon the name "the Lord's mystical body." The name involves some of the most profound mystery that anybody can be admitted to. So little

is known about it, because most people are too crude in their conceptions and too materialistic in their life purposes and full of fears for the world's judgment, to enter even upon a novitiate leading to that mystery. Cold and barren intellectualism can never lift even the rim of the garment of that mystery, and heartlessness will not even be able to approach the veil. Both exclude themselves. No veil can be lifted by a power which is not of the veil itself.

What I shall say on Brotherhood in its most exalted sense has reference to this conception: Brotherhood means God's mystical body, a glorified humanity. I hope you will know the mystery if you do not know it now. Mankind has always longed for its realization, and many attempts throughout the ages have been made to establish it. These attempts have, however, all failed, and were bound to fail just as any attempt in our day, in the same way, must fail, because that Universal Brotherhood is not of time or space and can, according to its nature, not be established by men or women; it, so to say, comes of itself, it "descends from heaven," as the Scriptures say. I voice the longings of devout people when I say that I long for it. I think my words reflect your wishes when I say, with all mystics, I long for the realization of that Universal Brotherhood which shall unify all races and religions; which shall change the earth's polarity, and, thus create other planetary changes; which shall manifest in fullness the new Naronic Cycle which we already have entered upon; which shall place once more the Great Mother and her daughter-priestesses before the altars, where they officiated when the earth was in obedience; which shall cause all to perceive the spiral-breath and be lifted up by the divine whirlwind, which is purification; which will bring "the hosts of the Lord" very near to us; which will be a state in which we all shall live from out the Innermost. I wait for a Universal Brotherhood which is an overshadowing, a return of the Christhood to the soul, a condition which we all shall realize when we see the Parausia in the cloud upon the sanctuary.

I even believe that such a Universal brotherhood is here. But where is it? I believe, I do not proclaim; I believe, I say, and no more; I believe that an angelic world has touched our earth-planes and is now forming a Universal Brotherhood. I believe there are people now living who have felt the Great Breath. I have not met them; abstractly I believe

they are here. Details I need not give here. It would be wrong. But those who may have had experience will understand. (I am not speaking to psychics!) In sharp distinction to this Universal Brotherhood stand all the "artificial" brotherhoods, as they have been called. Of these I shall speak presently, but first I must speak more in detail about brotherhoods in general.

To get an inkling of the idea, it is necessary that we study such great forces as those which lie behind Buddhism, for instance, and which hide in the conception of the mystic church. The Theosophical Society has also the Brotherhood Idea on its program, but I shall not even try to explain what is meant by it; I am not qualified to do so. I have also heard of other endeavors, but I am not qualified to speak of them. I am limited to movements which have revealed themselves in history and civilization, and therefore I can only speak about the brotherhood idea as set forth in philosophy or religious systems. But even with these limitations, the subject is rich enough and deep enough to be worthy our most serious attention, because it will appear to anyone who asks, "what is the trend of the social endeavor and human longings?" that we all aim at a social condition of life which can best be defined as a brotherhood.

When I say "brotherhood," I will immediately modify my expression and say "or sisterhood," because the term "sisterhood" is as good a term as "brotherhood," generally speaking. In fact, "sisterhood" would be better, because that word contains ideas and sentiments of love which the word "brotherhood" does not. Brotherhood suggests masculinity, and, past experience shows historically that nearly all brotherhoods have been aggressive in character and have ended either by being exterminated by another and stronger brotherhood or have destroyed themselves by their own inherent fallacy.

If we are living in the light of the idea, and not aiming at establishing a worldly brotherhood, with an aim or end in time and place, then we are really aiming at a "sisterhood" as much as at a brotherhood. A sisterhood suggests something fundamental, something essentially constructive and generative; an elemental ground out of which can grow anything organic, as, for instance, a union of mankind for an eternal purpose. Masculinity and brotherhoods have been in the front and have established that which we call civilization—

and with which we are dissatisfied. Is it not a fact that we all are dissatisfied with civilization, as we call it, or, as we also might call it the masculine kingdom? It is a fact! Maybe another order of human society is coming, in which the woman-element may come into its rights! Let us hope and work for it!

Brotherhoods have dominated in state and church; even the arts have been controlled by men; thought, whether religiously or philosophically expressed, has been cast in a masculine mold and jurisprudence equally so. These are facts; but where was the brotherhood idea? Lost, I am bound to say, because men dominated and the woman was ignored. If the *Idea* had been recognized, it would not have been so, because the Idea is manifold and in its double form of manifestation would have recognized woman.

The only trace I find of the Idea is this startling fact: man has, artistically, involuntarily found himself symbolizing his religion, his state, his thought and his law, by a female figure. By this symbolism he bears witness against himself. He proves that the centrality of his religion, his state, his art, his philosophy and his law, and most of his art crafts, is feminine or of that quality which he denies in his actual life. I shall not now condemn man for his act; but I will try to develop the contents of that side of the brotherhood idea which he has ignored or willfully excluded.

It may well be said to be a fact that brotherhoods in the past were established for mutual interests and benefits, and that the highest idea of a brotherhood, that of a celestial society, was ignored or excluded; but it can hardly be denied that now and then the historical records do reveal ideal conceptions behind the external forms. These ideals I am prepared to say were feminine in character, and, I am almost sure that I can prove that all esoteric societies, no matter how masculine they appear, were essentially sisterhoods; not that they were composed of and ruled by sisters, but that they were centered in the sister-idea, and that they worshipped the sister, the maiden, or wife, and looked to the woman-idea as their mystery. Cities, like Rome, Carthage, Athens, and numerous others, held the woman-idea as their highest treasure; and all fell and are now no more, because they lost that idea. Egypt in all its temples recognized the Sisterhood of all creation; it has vanished and is now no more in its office as a leader of nations, because priestcraft finally polluted woman.

If you will follow this study of the brotherhood idea and, unbiased, let yourself lead down to its root, you shall then see that the brotherhood idea is feminine in character; that it is of that character, of that universality, which is the abyss out of which everything has come; that its nature is love, devotion, trust; that it requires a steady, natural growth, and not violence, in order to maintain itself; that it works in secret because all nature's work is in secret; that it is hidden, because the Spirit operates in such a manner; that it does not interfere with human freedom. Take an illustration from Christianity. Its form is masculine. It has only male priests, and it raises the cross over everything. It preaches and professes a man-god. But all these priests bow down to the mother and never speak of their church, except as feminine. They worship the Mother of God.

The case is clear. What follows from this? The logic is simple. If we, in our day, wish to exhaust the idea of brotherhood and be true to its fundamentals, then a reorganization must take place. We must recast our forms of life and bring the centrality of the brotherhood idea to the front, or, at any rate, bring it forth and give it a more important place than it has had in the past. The feminine centrality of the idea must remain the centrality and not be thrown into the circumference. If it were destroyed in its centrality it would be fatal. The femininity of the idea and the femininity of the root of the brotherhood conception must be brought into all present forms of existing brotherhoods.

We talk so much about microcosm and macrocosm. Let us incorporate those ideas in our personal and social life. Let our brotherhoods also be sisterhoods; by being that, they become microcosmic forms of the macrocosmos, because the macrocosmos certainly, as far as our knowledge goes, is, at bottom, female, is love, is sistership. The Brotherhood Idea is complete only when it manifests both brothers and sisters.

It follows, therefore, that sisters can be both guides, counsellors and directors. And why not? In the world at large, the love element is in operation whether masculine man wishes it or not. It tones him down. It takes his sharp edges off. Let him therefore willingly change his notions about brotherhoods.

Thus far my arguments have been in the direction of a re-definition and a call for a return to fundamental principles, for the realization, that a brotherhood is no true broth-

erhood if it leaves out the idea of sisterhood, the idea of the eternally-womanly, or the power of the Great Mother. To this I will only now add, that the present day is the most appropriate for a change. There is an awakening going on. Woman will, after a while, come into her right. Let us help!

The way to handle such a subject as brotherhood is to submit it to a philosophical examination and to a practical test. And how to do that? This way: Ask yourself what your purpose in life is and your answer immediately tells you of what value life is to you. Purpose is our real standard, our inevitable standard, of value; not this or that particular purpose, which may be mere selfishness, but purpose in the sense of determination, of an end.

(1) What is your purpose in life? To find God? If so, ask the question and you are asking a philosophical and theosophical question. Does the brotherhood idea help a searcher to find God or the Universal? or, does it hinder the search and the finding of God? That is one way of examining the brotherhood idea. Now for a practical test.

(2) To the one who has already found God or the Absolute, a practical test of the brotherhood idea will answer the question: does God or the Absolute speak out from Brotherhood, and, what does God say?

Either of the two tests will bring out what there is in Brotherhood, whether brotherhood is merely a helpful or business-like adjunct in the struggle for success in life, or whether the idea has a sacramental power, an occult power, to lift us out of the merely human and into the universal. Another way of conducting an examination in the value of brotherhood is, to find out if the specific brotherhood is keyed in the impersonal; whether its object is profit, gain, protection or other selfish uses; or if it is truly universal or an expression of love, or, of nature's fundamental law of helpfulness.

Either of these two methods will also give definite results. I have had no final experience with brotherhood, but I have formed an opinion, right or wrong, and I base my opinion on the facts that underlie the historic development of mankind. My opinion is this: Brotherhood, to be of value in our day, to be corresponding to the idea of the modern world, must at-one the practices of the past and the thoughts of the present day and the coming age. It must be masculine in form and feminine in heart; it must be flex-

ible socially, but firmly rooted in the great natural laws; it must be an expression for the individual's ideal longings, and manifest the Grand Man, Great Humanity; and, similarly, it must at-one all other opposites.

It is this view I keep before me in all I say in this article. The view has its justification in Idealism. The Idea holds all opposites in unity. It has also its roots in Realism, which is a union of manifoldness. Thus the at-one-ment satisfies all philosophy, and practical life as well. It means harmony and peace. It means unity; it joins the inner and the outer; it enables a man to work for the feminine in the Idea; it enables a woman to work for the masculine in the Idea; it makes Brotherhood a sacrament; it manifests the marriage idea; it explains the mystery of the divine becoming human and incorporating in the flesh; it explains the mystery of the transfiguration or the redemption of the body. Altogether Brotherhood thus becomes a sublime institution. This, then, is my viewpoint. It is my demand of a brotherhood.

Another test of the value of a true brotherhood, and an infallible proof of an unworthy brotherhood, is this: If you learn that a brotherhood relentlessly pursues a member who in some way or other has fallen out, even for a trifle, then you may be sure that that brotherhood is of no universal value and is destitute of the unity idea. When a break comes between a member and a brotherhood, that organization usually reminds the member of his vows and it endeavors to put fear into his heart and mind. That leads to an examination of the values of vows.

The vows of a secret brotherhood do not bind the one only, they bind both sides; those who administer the vow and those who take it. And either side has a right to break or ignore the other, if that other side does not live up to the agreement.

Contracts are null and void in law, when the one party does not fulfil the stipulations of the contract; and the other party becomes free to act. A marriage is invalid if the marriage relation is not fulfilled; and a divorce dissolves it. If a promoter promises results and cannot produce them, he is a fraud in the eye of the law.

For such reasons a secret society or brotherhood which gives no evidence of its ability to do what it promises to do, becomes a fraud, an imposition, and cannot enforce obedience

to a vow made by a member. It has no legal or moral right to do so, either in nature or spirit. The contract which set up the society or brotherhood becomes invalid of itself. It becomes invalid as certainly as a seed cannot sprout and grow on stony soil.

All moral law rests on mutuality, hence failure to show power, activity or results, breaks the bonds of mutuality. Again, a secret society which, in virtue of one vow continues to demand vows of secrecy on every step, is transgressing an occult law and blasphemes the Highest Self. In the occult and in the spiritual realms there is no repetition. One hundred thousand vows are no more binding than one. They only destroy their own value and bring a curse upon both parties, because the Spirit has been taken in vain.

Some brotherhoods are secret. That in itself is suspicious. Why be secret? Nature is secret, in many of her ways, to be sure, but that is simply because we do not understand her, not because she has anything to hide or to be ashamed of or fear to have known. Humanity has been open in all its historical dealings; its mysteries hide only crime; that we find every time a thorough examination is made of kings', queens' and princes' actions. But they are not humanity. The Spirit is descending freely upon everybody who is worthy, and is even striving with us to come into the spiritual realm, and never pretends to any secrets. If Nature, Humanity, and the Spirit have no secrets, but only mysteries, and mysteries which are revealed to all initiates, why then have any secret brotherhoods? If they are secret it must be because they fear the light; fear nature, fear humanity, fear Spirit. To this statement, I except such teachings which might be injurious to the immature, or, give criminals a dangerous power, or mislead the immoral. It would be wisdom to withhold such knowledge, but that is only relatively a secrecy.

Brotherhoods which protect themselves by secrecy, and brotherhoods which pursue former members, stand self-condemned by the laws of morals and spirit. They are out of order and, whatever use they may have performed in olden time, they are not and cannot be real factors in Modern Life. No more secrecy can be tolerated than that which follows from the workings of nature and spirit, and such secrecy is solemn and mystic and of the Inner Life. Mysticism and the

Inner Life are not secret, they are simply inaccessible to the unworthy ones. The unworthy ones are those who have been called "swine," before whom we should not throw pearls. They make themselves unworthy, but cannot be so designated by any group of people who haughtily may join themselves into a secret order for some obscure purpose.

Another test to bring out the value or nature of brotherhood is this: A Brotherhood, to be the ideal we all call for, must be truly, not verbaly universal; that is, it must impress us with other-worldliness, and that superior gracefulness so characteristic of everything divine and conducted by real Masters. No matter how superior and elaborate its organization may be, no bureaucratic form can be a substitute for life, courtesy and genuine spirituality. The more intricate and formal the organization, the more it becomes a burden and not a help. Forms stifle and bureaucratic forms are expensive as to money and tend in the very opposite direction of helpfulness and spirituality. Other-worldliness, on the other hand, does not insist upon ceremony and money. And it is courteous; it is not distant; it takes an erring brother by the hand, and does not ignore, exclude or excommunicate him. It is not in a hurry to get rid of him.

The more a brotherhood conforms to business methods, wire-pulling and catering to societary influence, the less it is worth, of course. It must grow solely by its own inherent spiritual strength. And this strength it draws from the Inner Life and it must work in the world by Inner Life methods. It is a true mystic body and is mystically active. The flower grows silently and quietly under the sun.

Any mystery to be revealed, must necessarily be preached and is obliged to use human tools in its relation to the world. But these human tools should not be autocrats; they should be ministers, helpers, nurses, living sacrifices. The Spirit reveals itself in that way when operating in the world. The Spirit does not seek money and never pretends to knowledge and power.

And now I come more particularly to the other class of brotherhoods, those called "artificial," and which are to be distinguished from any "universal" brotherhood. I will speak about those brotherhoods which archaeologists call "artificial" brotherhoods. The term "artificial" brotherhood is good, because the brotherhoods thus designated are truly artificial

products. They were "artificial" in the sense that they were formed voluntarily and did not grow up naturally. Being voluntary products they died when the time conditions which called them forth changed or passed out of existence. Only indirectly have they had any eternal value.

However "artificial" such brotherhoods may be, they are intensely interesting. They involve the ceremonies of blending of blood or drinking something of each other's blood, exchange of gifts, giving of pet names or mystic names, which express either character or signify peculiar events or acts between those who exchange such gifts or names. Friendships, if they are not merely selfish forms, but amount to something personally, are founded by such rites and ceremonies and may root even deeper.

That such "artificial" brotherhoods or friendships express something fundamentally valuable and important in society is shown by the fact that the ancient Norse laws recognized them. So did Roman, and Byzantine laws. Well-known forms of "artificial" brotherhoods are "guilds," trade societies and cloister communities, such as they are known both in the Orient and the Occident. But I shall not speak about them. I will only speak of the idea back of the brotherhood conception, and of brotherhood in the sense that all men are brethren or of one brotherhood, like the one Peter, the apostle, spoke of (1 Pet. 2:17).

Any and all brotherhood work becomes "artificial" when it enters upon a restless striving upon building up, upon reaching out, and forgets that the Brotherhood Idea is a mystical concept. Artificiality does not build for eternity. No matter how unselfish the organizers are, their work will soon, only too soon, require adjustment to the surrounding world conditions. They will, for instance, require money and are bound to demand the member's time and energy; money, time and energy which are only honestly spent when the Eternal calls and when necessity compels. They will also soon seek influential persons, men and women in the public life, in order to advance; and instantly they lose their universal character and drop down to the level of worldly institutions.

Only on mystic ground, only inspired by the Inner Life, can artificiality be avoided. Mystics do not care for offices, honors, influence. They are indifferent to such things; and if they, by a mistake get into an artificial brotherhood, they

are ill at ease and wish themselves out again. Mysticism is a well-nigh lost art of worship. It is a living realization of Presence, of the Presence of that living universal personality which a human being needs for its existence. This living universal personality may be realized by us as an individual form of life, as a Person, or it may be realized more naturalistically in Humanity at large as a great corporate body, of which we feel and find ourselves as integral parts.

But such realization, such feeling and finding, can never take place where there is restlessness and loss of concentration in the manifold. Brotherhood life cannot be lived if it is merely an incident in our life; if it is merely a side issue and to be lived when we have leisure. Society people, so called, are impossible members of the Universal Brotherhood.

As little as we can "find ourselves" in the social whirl, so little can we find what Brotherhood is by searching for it or by setting it up artificially. We "find ourselves" by communion with ourselves, and so the Brotherhood Idea is found by communion with the Great Humanity. Here, then, is a test: The brotherhood idea is found by communion with the Great Humanity the Grand Man. If you are in communion with Great Humanity, or Grand Man, then you are in the Universal and in the Universal Brotherhood; whether or not you have a certificate, or an initiation, or a mystic name, or number. The two terms Great Humanity and Universal Brotherhood become synonymous. It is not the place here to go into details as to what communion is. My object at present is only to point out what and where the Brotherhood Idea is to be found, and how it appears among us in this life.

Artificial brotherhoods may well be composed of giants, earth spirits, rugged characters, intellectual icicles, or of emotional weaklings, who delight to play with badges, regalia, mystic names. Artificial brotherhoods also hold people who have not broken through personally and who are mere natural phenomena, and really not yet human; also seekers after the "know not what" they want, and those fools who hope spiritual truth may come to them without any effort on their part, besides being members of a brotherhood.

But the Brotherhood idea requires harmony and harmony is the grand totality of natural and spiritual effort. Harmony is at-one-ment. Harmony may be attained by following one set of universal laws, such as nature teaches them,

or, by following another set of laws, such as human society reveals them in morals and ethical precepts. Harmony may also be found by still another set of laws, such as the Path reveals them. These three forms of law are ultimately only expressions of one and the same law, of course. Brotherhood requires harmony, but that does not say that harmony can be found only in the Brotherhood Idea. On the contrary, I have just mentioned three other ways. These need no brotherhood for manifestation.

I will not undertake to advise for or against joining an "artificial brotherhood," but I will set forth some ideas in favor of the brotherhood idea, and leave it to you to determine what your need may be. In the first place, I must set forth as a starting point in all self-examination, in regarding to joining or not, this question:

Are you free and so self-reliant that you need no companionship? Have you so profound a consciousness of yourself that you can at any time step outside of yourself and look upon yourself as a mere object, and be able to judge yourself and look upon yourself as a mere object, and be able to judge yourself as dispassionately as you would judge any ordinary object which stands in no relation to you?

It is given to very few to be able to analyze their own psychological states. That power is rare because few cultivate introspection, and still fewer are honest enough to tell themselves the truth. On account of that defect the majority of people need the membership of a brotherhood, in order to pursue their occult studies.

A brotherhood may be to them a guru. It is always wise to consult with a friend, a brother, sister, or any superior. The mystics hold that it is safer to hear and take counsel than to give it. They also say that it is safer to obey than to govern.

In a brotherhood or sisterhood one has an admirable opportunity to learn to break one's own will in many things. Strange as it may sound, a brotherhood or sisterhood has the occult power to let us feel and learn that we are pilgrims and strangers upon earth. And that lesson is most valuable, of course. No life on the Path, without that initiation. The idea that lies in the Universal Brotherhood conception, is one of the great secrets of the mystic; it runs in the blood of the Inner Life. It is an image in which the individual must see itself. It does not reflect like an ordinary looking glass,

but it acts like the lover who holds the mirror to let the dancer see her own figure, and in that flash discovers her real character. The reflection in such a mirror gives a personal answer to the dancer's devotion and joy. It may also be the god who stands in the middle of the Zodiac, around which she dances in honor of the Great Mother. Her dance is her confession of faith. "Artificial" brotherhoods do not have that power; they are mere mirror-like reflections of the outer world and are unable to give out any light from within.

This idea of the brotherhood being a mirror in which the dancer sees her own aura is, of course, not evident to those who have had no mystic initiation or passed through any occult practices. But my illustration contains a true definition of that which the brotherhood idea contains. The brotherhood idea enters into all phases of life, the open and everyday life as well as the occult.

The great composer needs many instruments, needs men's and women's voices; soprano, alto, tenor, bass. With those only is harmony possible. Inside of the orchestra each must sing and play their part, yet each must play the music of the whole. "We shall not be perfected," said the apostle, "without each other."

Mohammed said "there is no god but god." Brotherhood says "there is no brotherhood but brotherhood." True it is: so-called friendship is only an excuse for selfishness and for distance. It refuses the whole heart. It will not blend. Friendship cannot sing the universal harmony, because it does not have the full strength, the whole heart, the pure soul; and without these the Great All cannot be fully manifested and we cannot hear its voice. It cannot establish Universal Brotherhood.

In the Brotherhood Idea lies buried all our morals, the fundamental forms which ought to rule our conduct. Abstract individualism is suicide. He is a fool who thinks he can draw people away from Mother Nature's order, as revealed in the Brotherhood Idea. That idea cements us all together into one whole and natural order. That idea makes us members of each other and members of a great body, which is God's body. Did you ever realize what that phrase "God's body" means? The longer I live the more certain I feel about it and the more intensely I seek to find my place in it. I have set my life into that effort.

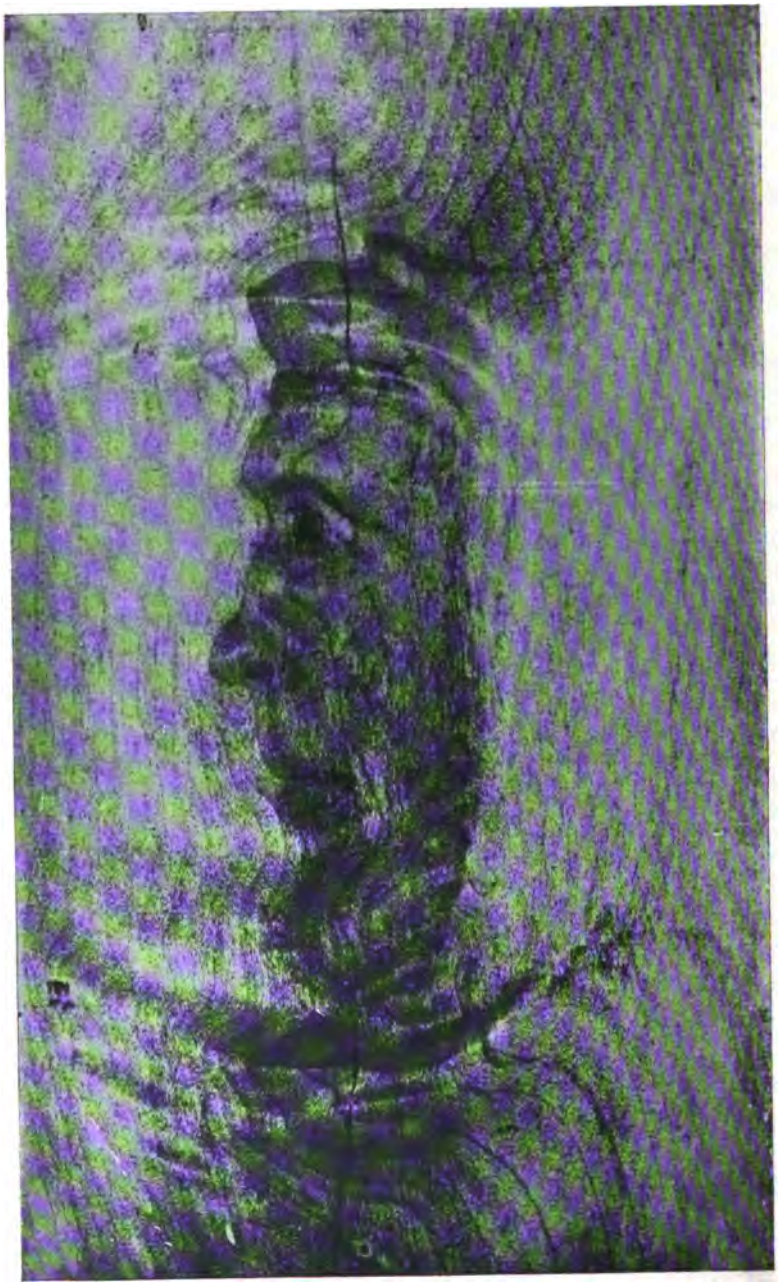
INDIVIDUAL CONSCIOUSNESS.

BY SCRUTATOR.

ON the Ocean of Parabealun appears a center of Consciousness, which develops a radiant golden light; that in turn manifests a center of Mind, organized consciousness, the manifested Logos, the Lord of Mind and minds.

It would seem that the desire or preference of the Universal Mind is to work up every particle of manifested consciousness into organic consciousness, thus manifesting the glory of the unseen. On the return journey to the center, the task of the organic consciousness is to develop individual self-consciousness after the pattern of the Divine Logos, so that, like it, mankind may become individual self-conscious centers for manifesting the Divine Life and Light, and become "Creators" in turn.

In the path of evolution, as we build our bodies after the general plan in the Mind of the Logos, the action of the mind of the senses causes the organs to appear, obedient to the desires of the mind. At first the action of these organs is subservient to the will; as evolution proceeds, and we become immersed in grosser physical matter, the action of the organs of the body become automatic—we have lost the power to use the will to govern our bodies. The task of the Individual is now to resume the reins of government and develop consciousness in every part of the body, to render it thoroughly subservient and permeable to the will of the Soul instead of to the animal mind; thus lifting up the whole of physical matter, transmuting it into finer substance, finer, and still finer, until it has become perfectly obedient to the Higher Will and a fit vehicle for the Immortal. Thus is man's consciousness liberated and he becomes a God.



THE FACE IN THE WOOD

THE picture here reproduced and called "the face in the wood," shows a curiosity, presented to our readers for their speculation as to how it was formed. We have seen the piece of wood, the photograph of which is here shown, and were informed it was found in the autumn of 1895 in the furniture factory of Striet and Schmidt in Cincinnati, Ohio; that it came with a shipment of poplar lumber grown and cut in the hills of West Virginia; that the piece of wood was sanded down till it was of the size of the picture here given, and it was about one-third of an inch in thickness; that it was shown at a meeting of the Cincinnati Furniture Exchange, at the Grand Hotel in Cincinnati; that it was seen by many people who declared the wood and picture to be genuine, and that the piece afterwards found its way to the Museum of Natural History in London, England.

As reported in a Cincinnati paper of that time, Mr. Striet's account of the piece of wood is as follows:

"When I first saw this piece of wood there was a very fine, or at least, very fair, picture of the mediæval clown, with his cap and conventional bells, with three tassels hanging in the most ludicrous and grotesque manner from a distorted top-knot. There seemed to me a defect in the showing made, and I directed another touching of the piece to the 'sander,' and was shocked and displeased that the whole outline had practically disappeared. The curious graining of the wood at this particular spot, however, led me and my workman to do more with the piece, so it was severed from the plank of which it was a part, and the other side of it turned to the sander, and almost at once the face was brought to view. The wood was then carefully polished and 'sanded down' till it is of the exact size of the picture (herewith produced) and about a third of an inch in thickness."

The wood was taken, the account continues, to "my friend, the Rev. ——, whose wife was somewhat noted as a

clairvoyant and seeress, and out of curiosity exhibited to him the naked piece of wood. He wondered at it, of course, as no one has ever failed to do who has yet seen the wood itself, and called his wife, and introducing me, said to her: 'Dear, take this and see what you can see.' She took it and retired to an adjoining room, whence she returned in about ten minutes, saying: 'I can make nothing of what I saw, and am impressed with a glaring, flashing light and a man, seemingly an Oriental, sitting under the shadow of a tree.' "

The wood was sent shortly after it was found, to a lady residing in Washington, D. C. Desiring to be informed as to the kind of wood it was and how or by what means the formation was produced, she took it to the Botanical Department of the National Museum of Washington, D. C. There it was examined by experts, who looked it over and inquired where and how it was found. They were unable to offer any explanation of the phenomenon of the face in the wood. They did not even agree as to the kind of wood it was. One said it was curly maple, another ash, while the opinions of others were in favor of different trees native to the States. The face in the wood, as appears also in the picture, is formed by the natural grain of the wood. The face is shaded gradually in a beautiful olive color. But the surrounding grain is of an ivory tint.

Many unusual phenomena are produced by nature in her various departments, seldom, however, a phenomenon more striking, and which will attract the interest of the curious and the thought of the student, than this piece of wood.

The lady in Washington offered the following explanation, which was given by her after she had psychometrized the wood: "This man is a hermit-ascetic. He lived ages ago in this forest glen, in the heart of the primeval forest. I see him distinctly. He is tall, large, muscular, and of dark complexion. He came from an island in the sea. He is of the root-race from which came the Dravidians. He is possessed of great psychic powers. Electric and magnetic force flow from him so strongly that a sphere of protection is formed around him, and wild animals dare not approach, though I see birds flying above. This man's force and intense character was such that his image was strongly impressed upon the ether, where the picture remained, to be later imprinted on the wood in the interior of this young tree through electrical exosmosis and

endosmosis. Nature is ever seeking to pour her physical molecules into the astral or etheric moulds, which serve as models for precipitation into forms."

Another explanation is, the astral body of the man here represented was imprisoned in the tree. Such imprisonment was caused either by the spell cast over the man by one possessed of magic power, or by self-propounded sentence by way of expiation for wrongs committed. The manner by which the imprisonment was made and the face produced in the tree is, the astral body of the man became attached to the seed or shoot of the tree. The astral of the man then was absorbed, and the figure of the man's face was drawn into and blended with the astral or design of the tree, and the particles of wood then arranged themselves gradually and as shown in the rings and fiber of the tree.

Another explanation offered is, the body of the man whose face is shown in the wood was killed or died in the forest, and his strong face was absorbed by or impressed the shoot or seed of the tree, by which the body was taken in through the tree's roots.

Still another explanation is, the face was produced by the strong and intense thought of one who impressed the picture on the astral of the seed or shoot, and the physical particles arranged themselves according to the astral pattern impressed upon it by the power of the thought.

Readers of "The Word" are invited to speculate on the cause and manner in which the face in the wood was formed. Some may attempt to dispose of the matter by saying that it is a freak of nature. Perhaps it is. But what *is* a freak of nature? and by what law is a freak of nature worked?—ED.

THE PATHOLOGY OF THE EMOTIONS

By ALEXANDER WILDER, M. D.

OUR purpose now relates to the connection of the ganglionic nervous system with pathology. The field is a very wide one; it extends over the whole world. It is our task to comprehend what little of it we may in brief compass, with reference, however, to the occupying of the whole of it. So much has been claimed that we must either show plausible right or retire from the positions assumed.

It has been insisted that every vital phenomenon depended upon the normal action of every ganglionic nerve tissue distributed to the several organs. The semilunar ganglion being the first structure from which the rest proceeded, their integrity depends vitally upon its soundness. Whenever disease exists in a bodily organ, whether brain, spinal marrow, heart, lungs, liver, stomach, spleen, kidneys, intestines or integuments, it must logically follow that such disease is directly associated and derived from a morbid condition of that part of the ganglionic system entering into its composition. It is but a pathology at second hand which consists principally of effects of morbid and abnormal action. The duty of the physician is to explore to the source. His business is to give relief rather than a verbose diagnosis.

We must acknowledge the difficulties of this endeavor. Many seem to imagine that in every case of sudden or unexpected death, it is within the power of medical science to demonstrate a sufficient cause, and to point out in this structure or that part of the organism the reason why the individual could exist no longer. This is a great mistake. I do not believe much in these positive positions. The more brutal and bestial a man is in asserting them, the less I believe that he knows. The bulletins issued while President Garfield was lying disabled at Washington were often untrue. The medical and surgical treatment disclosed that no master of the healing art was present. Professor Esmarch confirms this judgment. A similar verdict must be passed in the case

of Gambetta. I have no faith in the expert testimony as the revelations at the necropsy in the case of Guiteau. If there was no other ignorance, the men concerned make too much effort not to know except by means which they permit.

Dr. Copeland long ago remarked that "changes may take place in the nervous system sufficient to cause the most acute disease, or even to subvert life, without being so gross as to be demonstrable to the senses." To be sure, men now peep through microscopes; still, the declaration is true. A considerable percentage of known lunatics dying insane, exhibit no sign or appearance of altered brain-structure. The blood and nervous substance are the primitive and essential instruments of all organic functions; and accordingly, disease and morbid predispositions must be referred to the vitiated condition of the blood or lymph, or to derangement of the nervous system. It is probably safe to assume that the blood never would become vitiated, except the organic nervous system was first affected. This may take place at one point or another; in the abdomen, chest or cranium; and the cause may be varied. Dr. Murray of London has accordingly shown us that emotional diseases especially should be referred to this department of the nervous structure.

In all ages it has been the practice to connect the emotions with the internal organs which are supplied from the ganglionic system. Thus the heart is said to feel the pungency of joy or grief; the reins to experience mental anguish; the bowels to yearn with anxiety. In the Assyrian Tablets the liver is also indicated as being moved by exultation and depressed by misfortune. The spleen has been employed to designate anger, melancholy and hypochondria; probably in accordance with that figure of speech which applies the name of the container, as a cup, glass or bowl, to that which is contained. Again hypochondria itself is named from the region beneath the cartilage of the breast; and melancholy means black bile. We call certain ailments hysteric or denoting an affection of the womb, and our phrenological friends have gone further and named their technic phrenology, from *phrên,* the diaphragm, in which the ancient Greeks indeed supposed the interior consciousness, the vital spirit and the emotions, to have their seat. Paul also so uses the term as including discretion and acuteness. "Be not children in understanding, but in evil be as children and in understanding be perfect."

The sensations of hunger and thirst, craving for stimuli, love of light and exercise, the impulse for pure air to breathe, the sexual passions, are all the results of changes going on at nervous centres and expressed by visceral sensations which we call emotions or appetites. What we call ease, comfort, good spirits, the enjoying of life, are all conditions incident to the ganglionic nervous system. In health our emotional susceptibility exists as a pleasurable consciousness; in disorder, the spirits are unpleasantly affected and the mood of mind depressed and disturbed.

The leading emotions which ordinarily seem to produce healthy excitement in men are such as hope, joy, mirth, gratified affection or ambition, the feelings attendant on success of any kind, what is called peace of mind, contentment. Those, on the other hand, which seem to be depressing and injurious are the feelings which accompany disappointment, despair, some kinds of anger, general distress of mind, including grief or sorrow or losses of various kinds, fear, timidity, terror, apprehensions, the feeling of inability to cope with difficulties, and the wounded self-consciousness of sensitive persons who consider themselves slighted. Emotion of some kind is associated with every thought, word and action. Sometimes the emotions can be influenced by the will, but more generally the will is either overcome or already weakened. They vary at different periods of life, as the peculiar tempers of children, the strong individual attachments of adult life, and the new phases which they assume in more advanced years, abundantly show. The sex modifies them; the envy, jealousy and capriciousness of women, and the ambition, daring and other passions of men, are largely to be accounted for in this way.

It is usual to attribute epilepsy, shaking palsy and the various insanities, to disturbed action of the cerebro-spinal system; but I do not consider this as going to the root of the matter. It is certain that analogous symptoms are produced under emotional impulses. When no restraints or insufficient ones are imposed upon emotion, we witness many abnormal facts. Foolish fears are no longer dismissed; the uprising of morbid feeling are not controlled; and vain imaginings, groundless fears and absurd suspicions take possession of the

mind. The viscera, blood vessels and involuntary muscles all are morbidly influenced, leading to disturbances in the processes of nutrition, circulation and secretion and absorption. For example, the effect of fear is to paralyze or to disturb the action of the heart, as its peculiar intermittent action and sharp rapid strokes of suspense will show. Anxiety long continued will lead to a slow action of the heart and weak pulsation, and other abnormal phenomena. A sudden shock to the feelings has induced the heart to cease acting, or to excite it to so violent motion as to injure the valves. Terror may paralyze the heart; so, too, will sudden joy. Rage produces prae-cordial oppression, and has been known to bring on angina pectoris. Nervous persons are liable to severe throbbing of the arteries on occasion of mental perturbation; the abdominal aorta pulsating violently and often giving great alarm. The smaller vessels are also often affected, as by hyperæmia or pallor—these sometimes coming and going in turns. The act of blushing is always directed from the ganglionic system. In certain conditions of religious fervor the blood has actually made its way through the engaged capillaries and transuded from the skin. In certain emotions the hair will stand erect and the skin become curiously furrowed.

The secreting glands, however, seem to be more demonstrative. The salivary glands are often influenced in this way; appetizing food inducing a copious supply, while depression of spirits, great mental anxiety, terror, nervousness, intense apprehension, all check and even vitiate the secretion. The dry, clammy mouth of the young speaker is an example. Rage will render the saliva poisonous. It is more than likely that the poison of snakes is more or less due to the influence of paroxysms of fear or anger; and perhaps, the saliva of rabid animals is more or less contaminated from the like cause. The sweat-glands are also influenced by emotion, generally increased.

The mammary gland affords a notable illustration of the power of emotion to influence a secretion. The child is well or ill according to the quality of the milk; it suffers when the mind of the mother is anxious or her spirits depressed. Medicines as well as poisons act upon the sympathetic system; and the child is generally disordered when the nurse is medicated. A whisky-drinking, or beer-guzzling woman al-

coholizes the nursing infant. The wife of a carpenter saw her husband assaulted with murderous intent; a moment later she gave suck to her child, then in health, producing convulsions and speedy death. All the passions and sins of a woman work their way into her milk.

The glands pertaining to the sexual system are equally sensitive in their way, and respond to the various emotions with a readiness like electric communication. Secretions are excited to unwonted activity or checked; and it may be well to remark in this connection that as much diligence should be exercised in regard to thought as to act. A very large ratio of the nervous, choreic and hysterical disorders to which youth and adults are subject can fairly be imputed to inordinate contemplation of erotic subjects. The evil thoughts, Jesus declared, are what defile the man. We add: they impair the intellectual energy, weaken the nervous system, and destroy the health. A large harvest is reaped by medical charlatans, and impostors of every school of practice, off the unwary who have erred in this matter of imagining.

The lachrymal glands, however, are the most responsive to emotional excitement. We have indeed sometimes imagined that they were under the control of the will. The stomach exhibits the greatest sensibility to such agencies. It is very vascular, and the blood vessels are freely supplied from the solar plexus in its immediate neighborhood. Offensive objects or even the thought of them will nauseate or otherwise disturb it, as everybody knows. They will even arrest hunger. The effect of excitement on the digestive process is equally familiar. Emotions of one character will arrest or pervert the secretion of gastric fluid; those of an agreeable nature will stimulate the flow. Most dyspeptics are serious or solitary at their meals. Those who find life a painful conflict suffer distress from the peculiar sensations at the gastric region; there are often a peculiar faintness and sense of sinking, and food is swallowed with difficulty.

Dr. Browne of the Newcastle Lunatic Asylum observed four patients, one of whom had the sensation of light in this region of the body, and the others complained of darkness there. We might propound some curious questions in this matter, for there is much behind it. Again, many persons are low-spirited and melancholy when their food is digesting, and

become immediately cheerful after it. When the stomach is unable to digest its contents there is emotional distress. With such persons there is more or less irregularity of the bowels; they often are menaced with diarrhœa and even dysentery. Persons of a sluggish and melancholic temperament are liable, under depressing emotions, to constipation. The form of insanity called melancholia is characterized by this condition. The liver will become large and congested and the evacuations pale, when there has been continued anxiety or excitement. In other cases, where there has been great mental distress, there will be copious secretion of bile. Others, when passing through mental suffering are subject to hæmorrhoids.

The liver and the emotional nature are indeed very intimately associated. It is influenced by every emotion, and the disturbance of the pulsations is attended by singular and wonderful influence over the mind. Many persons have a "bilious attack" every time the mind is affected unpleasantly; and jaundice is sometimes produced by sudden or severe emotion. While we are laboring under the influence of fear, anxiety or other emotions of this class, there is likely to be a material derangement of the digestive organs. The individual has a dejected aspect; his movements are languid, his eye dim, his natural force abated, and his attention is easily concentrated on the cause of distress, whether real or imaginary. He is unnerved and fears the approach of difficulty; he shrinks from strange society, and is apt to let the sensations in his disordered organs absorb his attention, greatly increasing his distress. The tongue becomes coated and is often tremulous. Appetite succumbs and sleep becomes unrefreshing; seeming to leave the sufferer more weary and exhausted than before. In other cases there will be copious discharges of vitiated bile.

The disordered conditions of the ganglionic system not only induce a disordered action in the various internal organs of the body, which interferes with nutrition, but there is more or less interference with the action of more remote parts. The functions of the cerebro-spinal system are impaired, the individual becomes less able to bear up against anxiety, is jaded and less able to work at his usual business; and in time the memory and mental faculties become disordered. It is difficult to fix the attention on objects of interest and duty; the

mind grows confused, and the whole physical system weak and depressed.

It is ill for a man who has been actively engaged for a lifetime to give up his pursuits for the evening of life. He exposes himself to the liability to fall into this very mental and physiological condition. Idleness is the devil's agency, in an old person as well as in a young one. The constitution of human beings predisposes to more serenity and cheerfulness at this period of life; the capacity to enjoy is greater, if more passive in its character. Yet the sadness of the old, the reluctance of those about them to let them do what might be of interest to them, even to grudging them a long evening time before taking the final sleep—is a very dark feature of our civilization.

Many of the modern disorders of the kidneys and urinary organism are also to be attributed to emotional and other disturbances of the ganglionic system. Bernard divided the sympathetic nerve in several animals, and produced saccharine urine and copious accumulations of aqueous urine. We notice the same thing in hysterical patients and individuals when very anxious, for one reason or another. Beneke found that under a languid and depressed state of mind there was a diminution of urea and urates. Begbie perceived that great depression of spirits produced oxalic acid; and that acute mental distress was characterized by uric acid and urates.

The sexual system is most decidedly affected by emotion. The periodical functions in the female sex are markedly influenced by sudden or depressing agencies. The male who has secluded himself from the other sex, or has exhausted his nervous energies by mental strain, or by cares of business, or has little affection for his conjugal mate, is more or less impaired in function.

Amenorrhœa is liable from depressing emotion or sudden shock; excessive flow from exciting anxiety; even menorrhagia, and severe pain are not uncommon. The unborn child is a frequent sufferer. Teratology owes much of its literature to this cause. So with the whole category.

The organs of the man which receive the principal shock suffer the worst from emotion, are the digestive. When a surgical operation is contemplated, or a great labor to be encountered, the stomach should be fortified. In the woman, the womb and its auxiliary organism receive the full mischief.

Hence she feels all woes and all delights from that organism; and the hysterical outbreak is to be attributed to that fact.

In so far as the mind is influenced by the body, the condition of the ganglionic system determines that of the emotions. The intellectual faculties themselves derive their zest and power of action from the action of the sympathetic nerves which are supplied to the blood-vessels of the brain. The extraordinary supply of blood to the cerebrum has been already noticed. In every cell of every ganglionic tissue is a little capillary from the artery, and of course a fiber of the ganglionic system with it, by means of which the emotions influence the cerebro-spinal system.

Fevers, of whatever character, afford the most convincing evidence that the ganglionic system is the seat of disease. The stomach will not retain its contents or desire food; the liver ceases to produce healthy bile; the intestines and kidneys betray that the body is not in health; the action of the heart is hurried or oppressed; the lungs expire less carbonic acid. The cutaneous secretion is also affected, and all the vital forces are impaired in fever.

In cholera, the phenomena are of the same kind, but differ in degree. The fatal depression in this disorder consists in the complete annihilation of action of all the vital organs. It may, however, be imitated by pressing the solar ganglia upon the fore-part of the vertebral column. The collapse in cholera and the cold stage in intermittent fever have much in common; and the reaction is often characterized by febrile symptoms. This syncope is sometimes so intense as to kill the patient outright, with no other symptom. In Bengal, instances have been known of cholera patients "knocked down dead as by lightning." During the Crimean War, the English troops experienced a fearful mortality from cholera, in the form of cyncopal asphyxia.

Dickens, in his "Household Words," in 1887, describes what he denominates "Cold in the Coat." "It is bitterly cold —that clammy, deadly cold of these climates, against which no clothes seem able to protect you. It is a cold which is not felt in the chest, nor hands, nor feet, as our cold in Europe is; but it is sure to strike first at the stomach. You were well just now; and, trying with all the philosophy at your command to be jovial under difficulties, suddenly you are seized with agonizing pains just below the chest. In vain you try

to make light of it. You are obliged to lean for support against the first thing or person at hand. Your extremities have become chilled and useless—you sit and double yourself up, hoping for warmth and quiet; at last you lie down and writhe in the intensity of your pain. If you are driven to take brandy (hot brandy and water is best), you feel a peculiar sickness for some minutes, and then the pain slowly subsides; but it leaves you stupid and depressed for hours afterward, and trembling and nervous.

"The only way to give yourself a chance of escape is by winding some 20 yards of silken or woolen sash tightly around your loins and abdomen. It is the custom of the country—the dress of the peasant and the prince; and you will soon understand that it was not adopted without a reason. This was the commencement of that sickness which carried off numbers of our troops. The doctors called it cholera; it was only cold."

The evidence that this attack was a shock at the solar ganglion seems to be almost incontrovertible. Its difference from common intermittent fever, appears to me to be chiefly in degree, rather than in the nature of the assault. Of course, I give the talk of malaria no special consideration; nor does it deserve any from intelligent individuals.

Any change of the relation of parts, such as follows tapping for dropsy, the birth of a child, or even the removing of an internal tumor, will also produce shock, syncope, and sometimes death.

Persons die from over-exertion; animals taxed beyond their endurance, birds driven irresistibly by the wind, fall dead. Individuals in the height of passionate feeling, statesmen and others, have died at the moment of anxious endeavor. The extravagant excesses of college athletes and prize-fighters involve a like danger. Fear and fright are familiar causes of sudden death.

Unfortunately, we are overrun with a prodigious variety of names for disordered states of the body, till real pathology is likely to be lost sight of. A prominent symptom commonly fixes the name or title of the case. An excessive secretion of urine is diabetes; and so we have asthma, apoplexy, dysentery, and a swarm of designations, often very convenient, yet affording occasion for the idle to follow a routine treatment.

Good medical authority upsets many of the definitions. Apoplexy occurs without stertorous breathing or rupture of

a blood vessel, or any lesion of the brain. Abernethy believed that, in tetanus and other nervous affections, it was a most material point to operate on the brain through the medium of the digestive organs. Again, these nervous disorders are much mixed. Apoplexy and epilepsy will pass by insensible gradations into each other. Neuralgia, chorea, tetanus, anæsthesia, and paralysis have been observed in the same patient. Mesmerized persons sometimes on being restored to normal conditions, exhibit symptoms of these complaints.

The sicknesses of the poor and their defects of nerve-structure are to a preponderating degree the result of bad or insufficient nutrition, and so are glangliasthenic. Hypochondriasis is the manifestation of a disordered nerve tissue, which produce the sufferings from causes which we denominate imaginary. Indigestion is a common accompaniment, and it is liable to pass into the form of insanity called melancholia. The energy of the solar ganglion and that of its accessories is impaired, and so the brain and stomach are rendered incompetent to the discharge of their normal functions. The same state of things occurs among women at what is called the change of life.

Insanity is a disease of debility, and insane individuals are liable to all varieties of perverted and enfeebled action of the ganglionic centers, such sensation as fullness, heat, cold, emptiness, sinking, are common with them.

Neuralgia, angina pectoris, asthma, pertussis, are all nervous complaints, existing in many cases independently of any primary affection of the brain or spinal cord. Neuralgia is a frequent accompaniment of the hysterical temperament. Angina pectoris is a disease of the nerve-tissue of the thorax or heart, spasmodic asthma is the result of abnormal action of the pulmonic plexuses. Pertussis is the sequel of a disorder of the superior cervical ganglia. So we may run the rounds.

Dysentery is primarily a disorder of the nerves of the intestines. The leprosy of the East, elephantiasis, is referable to conditions of the great sympathetic. The disorders of the old are generally to be attributed to defect at the organic center. But it is not necessary to go further.

To repeat the words of Dr. Davey: "The ganglionic nervous system may be said to constitute the bond of union,

both in health and disease, between all parts of the corporeal fabric—to link together organs the most remote as well as those most contiguous; to bind into one harmonious and dependent whole each and every tissue and structure we possess. The study of it alone, either as physiologists or pathologists assures us that in the oft-quoted words of Pope,

"We are parts of one stupendous whole."

"It must now be obvious," says Dr. O'Reilly, "a thorough and comprehensive knowledge of the laws and connections which govern and regulate the animal and organic nervous system is indispensably required by every medical practitioner. Such, in reality, being the Alpha and Omega of medical and surgical science. It is the foundation on which a permanent superstructure, capable of containing a universal knowledge of the nature of diseases, as well as a true explanation of the modus operandi of therapeutic agents, can be expected.

"It is, to use the words of Prof. Martyn Paine'—what will ultimately distinguish the scientific from the superficial physician.' "

OCCULTISM.

BY SCRUTATOR.

OCCULTISM (not occult arts) is the budding and flowering of the human soul. It is the true Gnosis, the conscious union with and use of the hidden forces of Nature, which are thus made stepping stones to the Divine. Occultism is knowledge of Wisdom, and Wisdom born of Knowledge.

From the flower of compassion grows the fruit of Occultism.

ON CHARACTER

By JANUS BAGGE

CHARACTER is the best religion of manhood, and, vice-versa, religion is best taught by character. Character grips men, and so does religion. Both are more than manhood; they are spiritual realities, but need man for realization and revelation. In a man's character God realizes himself; he becomes human. In religion God reveals his plans and his purposes and his beneficent designs.

In both character and religion is revealed an inner power. John Stuart Mill called character a "completely fashioned will." Lincoln praised Grant because, as he said, "the great thing about him is cool persistence." Inner power does not crush, it develops. Character and religion are developments and they develop; they are both moral energy working for good and spiritual mastery. They are always needed and "passeth knowledge."

"Who shall ascend into the hill of the Lord?" Character and religion! Who are "my witnesses" (Acts 1:8)? Character and religion! Absence of character and religion cause a human collapse as surely as powerful machinery will shake down the weak building into which it is put. They require actuality and can not thrive when it goes down in the storm. It is surely true what Lincoln said, "I am not so much concerned about God being on our side, as I am that we be on his side."

What is the secret of success? Henry Ward Beecher answered the question when he told about his method of working. Said he: "I do not do more, but less, than other people. They do all their work three times over: once in anticipation; once in actuality; once in rumination. I do mine in actuality alone, doing it once instead of three times." Beecher was right. The universe was not made in sections. It is of one piece.

If character is made to be an every-day religion it is not heavy work to help others to manliness. Answered a little girl who carried a big bundle: "O, no, it is not heavy; it's my baby brother." In character there is a personal element. It is neither an abstraction nor a haughty virtue acquired by the few; it is for all. It is common, but not commonplace.

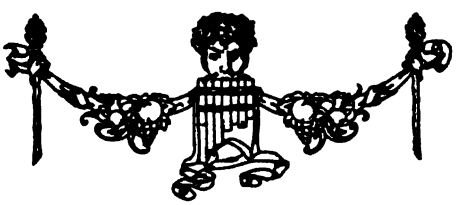
Character is consolidated thought. Said Sotiri: "You see, father, I have obeyed." He did not merely think he would win the Marathon race, he obeyed his thought. His thought consolidated was action. His will was the means. Will is always persistent, or rather persistency is only another name for will or consolidated thought. Therefore, let us do as Ben Jonson said: "When I once take the humor of a thing, I am like your tailor's needle—I go through with it."

THE POLARITY OF THE SOUL.

BY SCRUTATOR.

AS the magnetic needle if left free from counter disturbances will invariably point to the north pole, so the soul, if allowed to swing free from counter attractions, will as invariably turn to the Good, the True, and the Beautiful.

Do not forget the Light that is within you. Powers of darkness cannot separate you from it.



THE COMMUNAL SERVICE OF HEALING

By JAMES L. MACBETH BAIN

THERE is a mode of holy service that is especially fitted for the expression of the genius of the quiet mystic soul, and appeals to all the best of his power. It is the communal service of healing, wherein we sit, very much as Quakers are accustomed to sit, in silence; only with the object of blessing the other and not one's self or one's own. And, this Christly or altruistic element just makes all the difference in the virtue of the body communal, and therefore in the fruits of this body.

For that many and truly marvelous works of healing, organic and functional, and of the mind and soul as well as of the flesh are thus effected, we can surely vouch. So much is this the fact that I am now surprised at no work I am told of as done through it.

Certainly, inasmuch as we are all becoming more potent in the super-physical degrees of our nature, many among us now working telepathically and otherwise more easily and efficiently than through physical contact, absent treatment is the mode of the healer of the future.

And here we can answer, and well apropos, the question of so many earnest souls: What must I do to become a healer? How can I receive the power to bless?

That we may participate to any measure in this holy service of life, it is only necessary that we be altogether in the Will of Love. And we must, each of us, ask our own heart or personal will: Art thou yet in the power of the Holy Love? Art thou in the desire to serve? Art thou in the will to bless? Is the deepest cry of our nature: Suffer me, my God, only to serve Thy dear body. I would give all my good unto those who need it most. Do we know this to be the one good above all else that we yearn for? Then let us be assured that this is indeed our service, and that the desire of our heart shall be given to us. For this is, *par excellence,* the service of Love. And Love soon makes us fit for her work.

And as soon as we are clean of heart and hand, and whole in all our bodies of power, we shall be initiated into this most holy service of Love. And in this initiation is communicated the power to bless.

But there are souls who are specially prepared in the furnace of the heart of power for this service of life, and we may call them the fireproof vessels of Love.

For these souls have been so tried in and so made ready through the fires of suffering, that they are now fit to serve as vessels for the receiving, conveying, and applying the holy Fire of the Great Love, even the Fire of Life, unto those who are able to receive it in its powers of cleansing, quickening and healing. And this potency, and the fineness and virtue of the fire they convey, are in exact ratio to the strain or stress of the agonies, or to the intensity of the fires through which they have passed.

Verily, out of the storm hath come their strength, out of the fires hath their new life been born; and so we may call them the children of the Fire of God, the fruit and lovers of the holy flame. And their proper abiding, their congenial home, is now in the activity of the great Love-soul of God. They are dwellers in the Heart of Christ, and the Christ-Heart functions through them. In this degree of our divine humanity they serve, pouring ever forth the strong wine of life, even the live blood of the spirit, the health of God, the virtue of the Holy Christ, the power of the real Presence, unto all who are able to take it from them.

Now this fire is the Love of God, and the holy flame is to them the sweet Presence of God. And it is the comfort of their dwelling unto all the ages of their lives. Here is their eternal Home, and this is the holy Temple of their service as long as they will so to serve. Here is their endless rest, here is their never passing joy, here is their unfailing peace.

Surely, surely this is life; life sweet and full. Surely this is perennial youth. Surely in this is the strength of the ageless, deathless Christ. Yea, this is Christ in us. Yea, this is God. And many are they whom I have been privileged to meet who are in this holy service. And oftimes have I received through their heart the good cheer of the Love of God, and so sent on my earthly way.

One great use of these human hearts in the service of healing is to gather together the feeble and needy little ones

of their own human body of the Lord of Life, and to bear them as in a vessel to the Heart of Christ, the one Great Healer, ever present with those who will to serve the poor, or feeble, or diseased.

Now, these needy little ones are given to our care through the use of our human sympathies, and just for this service. And our heart or whole affectional nature is used as a vessel of love or body of homely life for this gathering and bearing service. And the best service we can do for these littles ones, whom we have drawn or gathered into our heart, or who have come, through their own desire or feeling of need, into our heart, is to empty our vessel right into the heart of the ever present Christ. For Christ is the great Two-in-one, the Father-Mother Love, even the whole goodness of God for us. And we have mothered these little ones, but only for a time, and only to bring them unto the bosom of God. We have borne them as our personal burden as long as the wisdom of love saw it well for us so to do, only that we unburden our heart into the heart of the One Great Bearer of the burden of our human woe. And surely in this is the wisdom of God for healer as truly as for patient. For we of ourselves cannot bear the burden. Surely our human heart would fail us did we essay the load. And many of our best human hearts have failed, and long time ere they have fulfilled their service of life, because, nobly-born—ay, divine-born—as they are, they have tried to bear a burden that can only be borne by the Heart of God.

Now, when such souls are come together in the will to fulfil this most holy service, the higher ones are already there in our midst, and this spiritual supermundane body of service has thus been already formed in the Power of the One Love or Holy Will of Blessing. But the human mediatorial body of service has not yet been formed. And unto its due formation it is well to diagnose, and arrange accordingly in the circle or group, the personal qualities represented by the ministrant. Thus: male and female bodies should, if possible, so alternate that they will be mutually serviceful. For in the composition of this mediatorial body all our good human elements are needed for the poise of a whole strength, even as they are needed in the building of any of the bodies of health.

Thus the good of that which manifests, so often perversely as obstinacy, is needed to complement the good of the

more facile or yielding temperament, the good of the cold and self-possessed is needed to complement the good of the ardent and more expansive soul, the good of the matter-of-fact, even *terre-à-terre nature,* is needed as a ballast to hold down in this place of service the ethereal richness of the more spiritual mind. For were there only the fiery elements present then would the whole body of our personal magnetic power soon be consumed through the intensity of its own flame. And were there only the cold, matter-of-fact elements present there could be no rising into, and union with, the superior degrees of the Christ-body. And were there only the watery elements present even the fine fires of heaven would be absorbed, extinguished, and lost for the present service of Life in the damp mists.

This is the service of our temperamental virtues, and in it is hid a very fine and beautiful and rich vein of the great doctrine of our Christ, for the joy of the new spiritual genius whose delight is to mine the deeps of the divine humanity, and to bring forth out of the mystery of the ages these priceless treasures of God there waiting to be revealed and given as a new-found gladness unto the little ones of the Kingdom of Peace.

Now unto the formation of this mediatorial body we bring our best thoughts, our purest desires, and our sweetest will of blessing, and so we sit in silence for a time, realizing that all those virtues and good elements of our whole nature are being blended with the goodnesses of all present, both in the body and out of the body. Thus is the spiritual psycho-magnetic body of our service formed according to the laws of the inner life.

Much and beautiful doctrine has been already given by greater and finer seers than I concerning this process of formation, and therefore I leave the service of this doctrine to those brothers and sisters in Christ who are better qualified to fulfil it than I. Suffice it here to say that to the seer it appears as a chain of light, varying in colors according to the temperamental virtues of the sitter, each color blending with the other or complementary color, according to the laws of light's manifold vibrations and their various degrees of speed and other intensities.

From this doctrine, scant and fragmentary though it be, will arise a sense of the most grave importance for the cleanness all through—cleanness of flesh and of heart, of hands and of desire, of clothing and of will, of thought and of action, of all those who sit at this feast of the service of the Lord of Life.

I, for example, have been sorely hurt by sitting during such a service beside a brother whose body was drenched, saturated and poisoned through and through with nicotine, caused by heavy indulgence in smoking. And if such hurt can be effected through the agency of a material poison, what degree of hurt may not be effected through the agency of mental and psychic poisons. Ah, there is good reason why the participants should wash them clean from head to foot before they enter the holy place.

To all who are ready to hear, what I have already written in "Corpus Meum," p. 3, concerning the inestimable valuable use of uncooked water, especially rain-water, for the cleansing of the body of flesh, will be a very real gospel of Life in this present matter. Do it wisely, brother; do it well. It may take years for the full work of cleansing to be done. Therefore, be in no hurry, and no hurt will come to your present bodies through this prolonged process of internal washing.

I repeat it, for I cannot overestimate the value of this service: cleanse thus your flesh from within, and you will need little cleansing from without. What really matters for you now is that you be clean through and through in all your bodies of desire, or will, and action. Do it wisely, sister; do it well. It means so much for your efficiency in the sweet service of Life.

But our appreciation of the importance of physical cleansing does not in any way lessen our sense of the superimportance of the cleansing of the psyche. Now this is what is meant by the cleansing of the soul from sin by virtue of the Blood of Christ; and of this process we would now speak a very little, inasmuch as it is related to our present theme; and even as we see it fulfilled in the innermost of the Holy Temple of our Divinity.

When the whole body of the Healing Power has been thus formed, the Christ or God-Love essence necessarily flows into it and makes of it, as it were, a bath of the healing virtue,

perfect in its divine and human elements. And the souls whom we bring by thought into our actual present consciousness, or who, by the power of their own initiative come thereinto, are literally bathed and permeated through and through in this communal bath of the Divine Love. And the energy of the Holy One, energizing them through and through, cleanses them of all their present and active personal defilements, and quickens and renews them in all their own individual powers of divine self-healing, by heightening or intensifying their spiritual consciousness of union with one another in the God-Love.

It is well to say here that for the efficiency of this service it is not at all necessary to name the patient or the disease. It is not necessary even to know the patient or the disease. It is not necessary even to hold the patient in your conscious thought. For in this service we transcend the degree of ordinary human consciousness and all the limitations thereof. Indeed, I feel sure that it is better in your present consciousness not to recognize the disease, and the Holy Genius a-working in us certainly wills so to work. We only know then that God is and what God is. We are in fact in this present Divinity. And we know God to be, and to be Light, or Life, or Peace, or Joy, or Strength, or any Good of which the patient is in need. And being in this consciousness, the one whom we are given to serve is necessarily drawn into its virtue, and blessed accordingly. And, as I have already said, a symbol or actual image of the virtue needed will most likely arise spontaneously in the imagery of the healer.

But many are the phases of this mode of spiritual treatment, and they all have their use. And even though we emphasize one of these phases we do not deny the use of the others.

Now, this is none other than the holy service of the Heart of Christ in the quintessential power of that most esoteric eucharistic sacrament, in which is set forth the final and absolute act in the great work of redemption, even the shedding of our divine virtue through love for the health of the soul and body of our kind.

And so, it would be well for me to give, in as few words as I can, what I find to be the spiritual significance of this rite, inasmuch as in our present service of healing we have really

come unto its realm. For they who truly participate in this service of communal healing know that a holy essence is sent forth or precipitated. And they feel it has come unto them, and that they are actually fed by it. (See "Christ of the Holy Grail," p. 2). Therefore it is that we find that the service of this rite, if it is anything at all, is nutritive and not merely commemorative, as many hold. But in order that it be nutritive it must be fulfilled in the spiritual degree of our nature, *i. e.,* through the spiritual body and soul of communicants and ministrant alike. They who form part of the service must be in the spirit of it; for no mere formal and external performance of this rite can yield any food to the soul, and through the soul to the flesh.

Is it needful for me to say that in this holy communion we are all priests unto one another in Christ; and not a vestige of an obsolete sacerdotalism is left in those who worthily fulfil this most holy office.

Now this communal service is fulfilled through the mediatorial body, already described, of those present both in the worlds invisible and visible. For into it the heaven-world of our humanity can and does flow, yea must flow, according to the absolute necessity of the Great Law of the One Life. And they bear with them into our very vitals their own foods. And they give of them to us through their mingling with our spiritual psyche. And they cannot but so give. Thus are we fed by angels' food. For the risen, ascended and glorified ones are the body of the glorified Christ of mankind, who has now emerged from and risen above the grave of matter. And to us present in this body they are the heavenly host, the angels of God. And we, having eaten this angels' food, are fed by it in our whole nature. And so we partake also of their nature, and so we become of their kind. For their nature is imparted to us in their food and we have absorbed its strength into our nerve and flesh, and assimilated its virtue into our soul. And we are henceforth and perpetually of their kindred. And we are never without their presence, even while dwelling in these earthly bodies. And this is why we can never again feel that we are either apart from or separate in Life from God or from one another. Henceforth, they commune with us and we with them, night and day, and throughout all the ways and the needs of our life.

This is the Communion in the Holy Catholic Church of

the Christ of the Ages of our Race, and there is none other among men. And this is the Sacrament of the Body and Blood of our Lord of Life; and it is equally potent in the consciousness of the devotee of Krishna as in the follower of Jesus Christ, for they are one.

This is the Holy Eucharist, and through its good cheer body and soul are nourished and healed and blessed through and through. And there is no hand on earth that can "corner" this Holy Thing. And any section of the human religious soul that lays claim to any such prerogative proves by the very claim that it knows not well the Holy Fellowship of God, nor hath yet won the full right to participate in the Feast of the Communal Love of the children.

This is a brief resume of the spiritual doctrine of the Holy Eucharistic Feast, as it has been given to me, and I believe it is the one catholic and therefore true doctrine.

That this is so is well proven by the fact that we have found it equally acceptable to Quaker and Roman Catholic, to Methodist and Christian Scientist, to Salvationist and Spiritualist, to Buddhist and Presbyterian, to Anglican, both high and low—provided only their devotion is illumined by the spiritual light of the Divine Intelligence; provided only they have the vision of God; provided only they love as the little children of God.

It gives the real inner meaning and use of the Mass or Communion Feast. But, in so doing, it effectively delivers all who receive it from the power of the craft of the priestly male-will, be this of the Anglican, Roman, Greek, Buddhistic, Presbyterian, or any other section of the human religious consciousness. And none do we so desire to deliver as our brethren in Christ who serve at these very tables.

In the Foreword I have said that Christ is the very nearness, or the most intimate presence of God to those for whom this name has a spiritual significance and content. And even as it is, this same Christ or God-presence that feeds us through the foods that nourish our physical body, so it is Christ, the most intimate nearness of God, that is given as the communal good between healer and patient in this most holy service. In this conciousness I find the truth of the real Presence, and to make it as real as I can to my reader I shall now draw from my experience.

Last night, after our service of communal healing, I was asked by one who has been for long time now much in this consciousness, if I was sure that in it we touch the real Presence of God in Christ. And the answer came at once: Why should it not be so?

Even we, you and I, can be felt and most truly realized to be a real presence by any number of souls, who are now capable of the act of spiritual realization, even at one and the same instant of time. There is no limit in our spiritual or divine nature to the experience. For we, as pure spirit, are ubiquitous. And if we, men and women, can so make our presence known to those who call upon us in thought, surely it is only reasonable for us to believe that the real Presence of the Holy One, who is the very and most intimate nearness of God to us, is indeed with us and in us, as the joy of the strength of God, every time we in our heart desire the blessing of the Holy Presence for the service of the needy.

Now, whether he knows it, feels it, thinks it, or not, the healer always lays on hands in the name of Christ, the Love of God, the very near Presence of God. And in fulfilling this service he does really, if not consciously, say: This is the service of my Love for thee. This is our holy sacrament. This is our living and divine communion. This is our eucharistic feast. For thy Christ blesseth my soul and my body, and my Christ blesseth thee now in thy flesh and in thy mind, in thy will and in thy blood. And thy good in Christ is joined unto my good in Christ; yea, thy Christ-virtue is now mingled with my Christ-virtue in the Cup of Life, even in the Heart of the Holy One of our Blessedness.

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Surely this is the very service of the communion Cup. Surely this is one of the supreme facts in our human need of the eucharistic blessing. For it ever says to the feeble or fearful soul: Cheer, good cheer, dear one; courage, good courage, my brother, there is health in Christ for thee. Yes, and even into the brief night and the quiet, short sleep of gentle death, it can, and does, utter the same good cheer, sending it as an angel of Light to companion the soul with its holy comfort, ay, wheresoever be the path of that soul.

And the healer who realizes that the patient, in thus receiving a good through him, is actually fulfilling for his

blessing this most serious communal service of Life, works in the power of the understanding and the will, of the heart and of the mind. And this is working in the power of the whole Christ, who is the Wisdom of the Love of God. And surely it is well so to work. The services of need and supply keep life going, for only what is wanted can be given. And when the need is realized there is the imperative demand for supply. This is the power of prayer, and it is absolute in the spiritual realm as in the physical, and controls or directs all the powers of healing. Thus the cry of the patient's need is the calling forth of the healer's divinity or virtue. The healer knows this in his soul, whether he yet sees it intelligently or not. And this is why he is always grateful towards the patient when he has really fulfilled a whole or blessed work of healing.

And now to make a statement of considerable moment and of a somewhat unusual nature, and to make it as clearly as possible, we shall, of need use the language of sex. Thus we reaffirm that the healer, who works in the intelligent consciousness of this communal service, knows that the patient is really conferring as great a service of Life towards him as he is towards her. For, in opening a way of life through which can flow any of his good unto her soul and body, she not only gives to him the sweet sense of deliverance and emptiness, but she creates in him the conditions that are necessary before he can experience the joy of the influx of a new and higher life. He knows why it is more blessed to give than to receive.

Here, as in all the services of love, the giver knows he is really the one on whom the greater favor is being conferred, and all his feeling is accordingly. And if I can declare a truth that is more intensely real to me in this service than any other, it is my utter gratitude towards my patient, and my heartfelt denial of his sense of indebtedness to me for any service given.

How many times has the patient come to me as a veritable gift of love! The opportunity that he or she has given me of fulfilling the service of healing has been just what I have been wanting even for my health. It has delivered my forces, and, in so freeing my soul, has called forth more strength for my supply. And their expectation that I fulfil this present service has been on many, many occasions, just what was needed to call into activity the genius of the health of my soul with

all the attendant joys and comforts thereof. Of a truth, then, we can say that for us this is the supreme Christly service of blessing, for it hath opened unto us the door of Life. It hath given unto us the wisdom of service. And love is the hand that hath opened the door.

And now to sing once more our sweet refrain, for we do love to sing it. Verily, the service of Healing is the service of the Heart of Christ: verily it is in the power of the blood; verily it is sacramental in the innermost sense of the word. Even in the physical degree it is effected through the powers of the blood or fine vital strengths of the participants. And they are the Lamb of God *in corpore carnis,* verily God incarnate, giving thus the virtue of human flesh and blood for the salvation or health of our needy humanity.

Therefore, into it come the corresponding powers of the Heart of Christ from the super-physical degrees of our humanity, and they work in and through love, for they are in the heart of Christ. And this love-work is the true, essential, invisible communion of heaven and earth. And they who participate in it know that great and sweet beyond utterance is the blessing poured forth for all who communicate. Ofttimes are they so conscious of the real Presence that they can hardly contain the fullness of the Divine joy nor utter one word concerning the Holy Thing. They know the meaning of the great benediction: I bless them who bless my body. I give my best to those who offer their best to my needy children.

(*To be continued*)

CONCERNING SCIENCE AND THEOSOPHY.

By J. E. Hard.

SCIENCE has chosen for its study the physical side of life, and changes its theories and rules as time compels. Leading scientists do not commit themselves as to their knowledge concerning certain phenomena. It is easier to deny the existence of certain phenomena than to explain it. Science cannot discover the source of life while it studies the physical only. But there are such exceptions, as E. E. Fournier D'Albe. In his "New Light on Immortality," concerning the electron theory, he says: There are soul atoms which attract around them physical matter. When the physical falls away these atoms are attracted to each other, and are strong enough to form an inner body of their own. Further, he holds that the vital elements of each of the physical cells are the particles of soul-stuff called "psychomeres." So we see science gradually developing an esoteric or inner side.

In no sense is Theosophy opposed to real Science or Theology. It is in accord with the fundamentals in both. Theosophy is divine in origin and purpose and has existed before the appearance of human souls; it offers the greatest system of ethics known; it is the root of knowledge relating to God and man; it is the vital truth in religions; it leads to self-knowledge, rather than to creeds, dogmas or ceremonies. Theosophy has been kept in the world by the Great Souls who have preserved the records of the ages and who are ever ready to point the way. To see the way, man must first apply himself to the duties which confront him in everyday life. As these are done he is enabled to devote a portion of his time to the study of the inner and greater life. He enters the world of thought; his mental faculties develop; his capacities expand; the scope of his work becomes broader and nobler. The great purpose of Theosophy is to make known to humanity the teaching of Brotherhood; to build a world-fraternity. A study of the ancient sciences, philosophies and religions broadens the views and strengthens the mind. Such theosophical teachings as karma and reincarnation supply the missing links in and strengthen the chain of evolution.

DOGMA AND RITUAL

OF

HIGHER MAGIC (HAUTE MAGIE).

By Eliphas Levi.

Translated from the French by Major-General Abner Doubleday
Annotated by Alexander Wilder, M. D.

(*Continued from page* 299)

THE PENTAGRAM

5 17 E

GEBURAH (Seventy, Power)

ECCE

THUS far we have exhibited the Dogma of magic in its driest and most abstract form. Here begin enchantments; here we announce prodigies and reveal the most hidden things.

The pentagram expresses the mastery of mind over the elements. By this sign we chain the demons of the air, the

spirits of the fire, the spectres of the water, and the phantoms of the earth. Armed with this symbol and properly inclined, you can see the infinite through that faculty which is like the eye of your soul, and you can cause yourself to be served by legions of angels and columns of demons.

First, let us establish principles. There is no invisible world; there are merely several degrees of perfection in the organs.

The body is the coarse representation of the soul and like its transitory envelope.

The soul can perceive of itself, and without the intervention of the corporeal organs, by means of its sensibility and its diaphane; things either spiritual or corporeal that exist in the universe.

"Spiritual" and "corporeal" are words which only express degrees of tenuity or density of substance.

That principle within us which we call the imagination, is only the property inherent in our soul of assimilating the images and reflections contained in the living light which is the great magnetic agent. These images and reflections are revelations when science intervenes to reveal to us the body or the light. The man of genius differs from the dreamer and the simpleton only in this: that his creations are analogous to truth, whilst those of dreamers and fools are lost reflections and vague images. Thus, for the sage to imagine is to see, as for the magician to speak is to create. We may then really and truly see demons, souls, by means of the imagination; but the imagination of the adept is clear, whilst that of the vulgar is dark. The light of truth traverses the one like a splendid window, and is refracted in the other, as in a vitreous mass full of scoria and petrogeneous bodies.

What most contributes to the errors of the vulgar and to the extravagances of folly, consists of the mutual reflections of depraved imaginations. But the seer (*epoptes*)[1] knows to a certainty that the things imagined by him are true, and experience always confirms his visions.

We set forth in the Ritual by what method people acquire this clear interior sight. It is by means of this light that confirmed vision-seers place themselves in communication with all worlds, as happened so frequently to Emmanual Swedenborg, who, however, was not perfectly lucid, since he

[1]In the mysteries, its beholder now having a view of the truth.

did not discern the reflection of the rays, and often mingled fancies (*reves*) with his most remarkable dreams (*songes*).

We say dreams, because dreaming is the result of a natural and periodic ecstacy, which we call sleep; to be in ecstacy is to sleep. The magnetic somnambulism is a producing and a directing of ecstasy. The errors in somnambulism are occasioned by the reflections of the *diaphane*[2] of the persons awake, and especially of the magnetism.

Dream (*songe*) is the vision produced by the refraction of a ray of truth; fancy (*reve*) is hallucination occasioned by a reflection.

The temptation of Saint Antony, with his nightmares and his monsters, represents the confusion of the reflected with the direct rays. As long as the soul struggles it is rational; when it succumbs to this kind of intoxication it is crazy. To disentangle the direct ray and to separate it from the reflection is the work of the initiate.

Now let us proclaim that this work is always accomplished by certain among the choice men in the world; that this revelation through intuition is thus permanent, and that there is no impassible barrier which separates souls, since there is in nature neither sudden interruptions nor abrupt walls which can separate minds. All is transition and shades, and if we suppose the perfectibility of the human faculties, to be, if not infinite, at least indefinite, we shall see that all men can arrive at seeing everything and consequently at knowing everything, at least in a circle, which may be indefinitely enlarged.

There is no void in nature; all is peopled. There is no real death in nature; all is living. "Do you see that star?" asked Napoleon of Cardinal Fesch. "No, sire." "Well, I do; I see it;" and he certainly did see it. Hence, great men are accused of having been superstitious. *It is because they have seen what the common one cannot see.* Men of genius differ from simple seers by virtue of the faculty which they possess of making other men conscious of what they are seeing, and of making them believe through enthusiasm and sympathy. They are the medium of the divine utterance (*verbe*).

Let us now state how vision is performed. All forms correspond to ideas and there is no idea that has not its own and particular form. The primordial light, vehicle of all

[2]Semi-lucidity; also an investing membrane.

ideas, is the mother of all forms, and transmits them from emanation to emanation, only diminished or altered in the ratio of the density of the intermediaries. Secondary forms are reflections that return to the focus of the emanated light. The forms of objects being a modification of light remain in the light to which the reflection sends them. Hence, the astral light or the terrestrial fluid, that we call the "great magic agent," is saturated with images or reflections of all kinds that our soul can evoke, and they submit to its luminous body, as the Kabalists say. These images are always present and are only effaced by the strongest impressions of the reality while awake, or by the preoccupation of our thoughts which render our imagination inattentive to the movable panorama of the astral light. When we sleep, this spectacle presents itself to us, and it is thus that fancies (*reves*) are produced; dreams, incoherent and vague, if some predominating wish does not remain active during the sleep and does not unconsciously give the direction from our intelligence to the dream, which then is transformed into a coherent vision.

Animal magnetism is only artificial sleep produced by the union—either voluntary or forcible—of two souls, one of which watches while the other sleeps; that is to say, of which one directs the other in the choice of the reflections in order to change the fancies into coherent visions and to know the truth by means of images.

Thus somnambulists do not really go to the places where the magnetizer sends them. They raise up the images of them in the astral light and can see nothing that does not exist in this light. The astral light has a direct action in the nerves, which are the conductors in the animal economy and which carry it to the brain. Hence, in the state of somnambulism, we can see by the agency of the nerves and without even having need of radiating light; the astral fluid being a latent light, as physical science has recognized that there exists a latent heat.

The magnetism of two is, without doubt, a marvelous discovery; but the magnetism of one individual alone rendering himself lucid at will, and directing himself, is the perfection of the magic art. The secret of this great work is not to be found. It has been known and practised by a great number of initiates, and especially by the celebrated Apollonius of Tyana, who has left a theory of it, as we shall see in our Ritual.

The secret of magnetic lucidity and the direction of the phenomena of magnetism, come from two things: the harmony of intelligences and perfect union of wills in a direction possible and determined by knowledge; that is to say, for magnetism operated between several persons. Individual magnetism demands the preparations which we mentioned in our first chapter, when we enumerated and displayed in all their difficulty the qualities necessary to become a veritable adept. We will clear up more and more, this important and fundamental point in the following chapters.

This empire of the will over the astral light, which is the physical soul of the pentagram, the figure of which we have placed at the head of this chapter. Therefore the elementary spirits are subject to this sign when we use it intelligently; and we can, by placing it in the circle or on the table of evocations, render them docile. This is called, in magic terms, the "imprisoning of them."

Let us explain this marvel in a few words. All created spirits communicate among themselves by signs, and all adhere to a certain number of truths, expressed by certain determinate forms. The perfection of forms augments in proportion to the disengagement of spirits, and those which are not weighed down by the chains of matter perceive by intuition whether a sign is the expression of a real power or of a rash exercise of will. Hence the intelligence of the sage gives value to his pentacle, as his knowledge gives weight to his will., and spirits comprehend this power immediately.

Thus with the pentagram we force the spirits to appear in dream, whether awake or asleep, *by bringing before our diaphane their image, which exists in the astral light, if they have lived on the earth; or an image analogous to their spiritual idea* (*verbe*), *if they have not.* This explains all visions, and above all, demonstrates why the dead always appear to the seers such as they were on earth, or such as they still are in the tomb; never as they are in a mode of existence that escapes the perceptions of our natural organism.

Pregnant women, more than others, are under the influence of the astral light. It operates with them in the formation of their child, and which constantly presents to them reminiscences of forms, of which it is full.[8] It is thus that very virtuous women deceive by equivocal resemblances the

[8] "Not a deed, word or thought which has helped to make up the sum of a human life, but is photographed upon the spiritual body."—Art Magic, p. 124.

malignity of observers. They often impress on the offspring of their marriage an image which has struck them in a dream, and it is thus that the same physiognomies are perpetuated from age to age. Therefore the Kabalistic use of the pentagram can determine the form of infants about to be born, and an initiated woman could give to her son the features of a Nereus or Achilles, as those of Louis XIV. or Napoleon. We indicate the manner of this in our Ritual.

The pentagram is that which the Kabalists style the "sign of the microcosm; this sign of which Goethe exalts the power in his beautiful monologue of Faust: "Oh, how all my senses quiver with joy at this sight! I feel the youthful and holy voluptuousness of life boil up in my nerves and veins. Was it a God who traced this sign which appeases the vertigo of my soul, fills my poor heart with joy and by a mysterious motion unveils around me the forces of nature? Am I a God? Everything becomes so clear to me! In those simple figures I see active nature reveal itself to my soul. Now, for the first time, I perceive the truth of this saying of the sage! 'The world of spirits is not closed. Your sense is obtuse, your heart is dead.' Stand up! O adept of science! bathe thy breast—still enveloped by an earthly veil, in the splendors of the dawning day." Faust: Part I, Scene I.

It was on the 24th day of July, 1854, that the author of this book, Eliphas Levy, made the experiment at London of evocation by the pentagram, after having prepared himself by all the ceremonies which are marked in the Ritual. (Footnote see Ritual Chapter XII.) The success of this experiment, the details and reasons of which we give in the 13th Chapter of the Dogma, and the ceremonies in the 13th of the Ritual, establishes a new pathological fact, which men of true science will admit without hesitating. The experiment was repeated as many as three times, and gave results truly extraordinary, but positive and without any mixture of hallucination. We invite the incredulous to make a conscientious and reasonable attempt, before shrugging their shoulders and sneering.

The figure of the pentagram, perfected after the known method, and which the author of this trial used, is the one which is found at the beginning of this chapter, and which we do not find so complete either in the Key of Solomon or in the magic calendars of Tycho-Brabé and of Duchenteau.

Let us only observe that the use of the pentagram is very dangerous for operators who have not a complete and perfect

understanding of it. The direction of the points of the star is not arbitrary and may change the entire operation, as we shall explain in the Ritual.

Paracelsus, that innovator in magic, who surpassed all other initiates by the success of realization obtained by him alone, affirms that all the magic figures and all the Kabalistic signs of the pentacles which the spirits obey are reducible to two, which are the syntheses of all the others: the sign of the macrocosm or the seal of Solomon, the figure of which we have already given and again reproduce here,

and that of the microcosm still more powerful than the first; that is to say, the pentagram, of which he gives a minute description in his occult philosophy.

If we are asked why a sign can have so much power over spirits, we shall demand in our turn why the Christian world is prostrate before the sign of the cross. The symbol is nothing of itself, and has no force but through the dogma of which it is the sum and the representative (*verbe*). Now a symbol which summarizes the occult forces of nature in expressing them all, a symbol which to elementary and other spirits has always manifested a power superior to their nature, naturally strikes them with respect and fear, and forces them to obey, by means of the ascendancy which knowledge and will have over ignorance and weakness.

It is also by the pentagram that we measure the exact proportion of the great and unique athenor necessary for the composition of the Philosopher's Stone and the accomplishment of the Great Work. The most perfect alembic which can elaborate the quintessence itself is figured by the sign of the pentagram.

(*To be continued*)

MARCH

By the Author of "Easter in Nature"

AGAIN we are told by custom and those who manage society's thoughts, that we must change the name of the coming days and call them March, and count the next thirty-one days by that name. We are not told why we must do so, nor does anybody ask why. So it has been for ages, and the result is that nobody in public authority can tell or cares. The mass of the people are equally indifferent. As a result, it has come to pass that Nature or the Great Mother lives one way and her children another; and, that the latter never get the direct care offered season by season; that her children's ignorance is growing deeper and deeper; that they are losing the power of their birthright. The result of all this stultification can only be disaster. Who is to be blamed? Who shall save?

I am sure the editor of this magazine would hail with joy any message from readers of this my series, relating to the passing operative principles in Nature, month by month. Will not some of these readers confer with him? It might result in great usefulness to themselves and in awakening of others to see how indifferently they are related to their great origin and, consequently, how ineffective their "lives" are.

Before passing back to my subject, let me call the readers' attention to this fact. I am not writing these papers as a teacher in authority. I have no authority behind me, nor am I setting forth any systems, known or unknown. I am simply trying to give expressions to feelings which have come to me through a lifetime. These feelings or individual aspects of the Great Mother's life I set forth objectively. I am very well aware of the weakness of my expressions and the shallowness of my perceptions, and think that probably many of my readers know more about my own feelings and perceptions than I do myself, but if they and the rest of us allowed self-criticisms to forbid our writing, we should never be able to help ourselves and others! Let us all learn to see and glory in the infinity of the universe!

In spite of many contradictory facts, people will insist upon calling March the first spring month. As regards their meaning, they are rarely correct if the first part of the month is considered; they are more often right in the last half. To speak of March as Spring in the sense of delight and joy, is not to speak correct, but that is the way people speak.

In past essays I have been speaking of Spring and perceived Spring signs already in December. I have not been far astray. Spring begins when the sun comes above the equator and starts in to stimulate all organic existence.

It is true, as Thoreau remarked: "No mortal is alert enough to be present at the first dawn of Spring." Be it so, that no mortal has the key to Nature's Spring mystery, it is nevertheless a fact that the days we call March are Spring days; that is to say, they are manifestations of that "fighting" energy, the classical people personified and called Mars. The beginning "frog-talk," the mare's shedding her coat on your dress, the bright colors, are Mars' striking his bucklers and calling for the dance of life. In these signs there are more of February's mystic and melancholic characteristics. They are seminal, noisy and sometimes licentious. War in nature's sense means aggressiveness, push, quickening. War also means destruction, but in nature's sense such a destruction means recasting the old into something new. As a destroyer and yet a restorer, Mars is symbolized by a staff or a spear. The sword cuts asunder, but when the wound is healed harmony is found to have been born. Such is the story of the love of Mars and Venus, properly read.

Homer gives us a presentation of Mars (Ares) which is most interesting and which can be readily seen in the temper of the month. In point of strength he is divine, but in point of mind and heart he is below even man, he is animal. He is a compound of deity and brute.

Seen in the characteristics of the month, we readily discover him in his boisterous animal energy and always in wild actions and senseless doings. March is "storm and stress"; the desire to "get out"; to break a bondage; to enlarge oneself; to multiply oneself by sex and by mind. But March has no philosophic understanding and method. March is quite fairly personified by Mars, the god, the soldier. To be called a Mars or a Son of Mars is no compliment; it means no more than being a blinded bull insensibly rushing on. Blind pas-

sion is untamable in its ferocity and is slain; its actions are not heroic. No woman ever worshipped Mars, nor were prayers and sacrifices offered him. She may keep company with him for a short time and for her own purposes; but, neither divine nor human, he cannot fill the office which might be offered him. He is so stupid that Pallas, by putting on a particular helmet, prevented him from recognizing her. In short, Mars, the god-soldier, the semblance of true virility, is force, is the violent wind, rushing into any crack, proclaiming loudly that he brings a message, but spills the cream of it in his heedlessness. And so is March very largely.

The literary period known as "Storm and Stress" belongs to the 18th Century. But every month of March reveals its character in some Rousseau, Hamann, Klopstock, or young Goethe or Schiller. Whatever their names be or the country that produces them, they demand liberation from the imprisoned life; their bosom throbs with the "sympathetic temper"; some of them are enthused with the severity of the Greek ideals, others are irresponsible impressionists; sentimental religious notions upset many, but many also rise above themselves and find firm ground in a grand faith. Such characters are common in March. It must be that they have drawn their suck at the Great Mother's breast, because the same characteristics are easily found abroad, in the Open.

Wherever there is life; in March it shows traits of rebellion; it is individualistic in the extreme and as violent as the mountain torrent. It is the heart's inner immensity calling for self-realization. If you want interpretations read Sterne, Ossian, Diderot, Rousseau. If you want to see how unsatisfactory it is, read Werther, Goetz, the Robbers.

Everywhere change; everywhere gleams; all suffer from restlessness and want. But if March did not call out our eternal yearnings, the ice age of the Winter would allow no Spring. However, there is beauty everywhere, too. No March period, would mean elegy. The refrain of the true elegy is want of child-like innocence, the first love, and the eternal longing for "Ideals." Longings as experienced in March have no parallels in any other month. They drain. Novalis may illustrate a March elegy. His was a life of beauty such as the Great Mother talks of beauty in the month of March.

Every March, the Great Mother sends a unique form

of dizziness over the world and her human children feel her grip upon their hearts in peculiar ways. She tests their strength for the new roles, she intends to distribute. The sluggish heart which does not give spring glory to the water-drop upon the grass straw nearest to it, will not be a banner bearer of the new life. Dry bodies, withered souls and unmoved spirits, take secondary parts in the new play, and in another year no part at all.

Every March the Great Mother delivers at least one lecture on the mysticism of life. Browning must have heard such a lecture. In a stammering fashion he has reproduced some of it in his Paracelsus. We learn the idea of her lecture from Paracelsus at Constantinople, in the house of the Greek conjuror. Paracelsus has failed to find the Great Mother, because he sought knowledge at the sacrifice of love. In so doing he violated a natural law and is suffering for it. Knowledge and love are inseparable in life.

Five years later we find Paracelsus at Basle opening his heart to his old friend, the professor, at the university. Outwardly Paracelsus has "attained," yet he feels his failure. He has contented himself with lower aims in order to be useful. But that is not Truth. He has also drawn around him a lower kind of men, and that has produced a false position. We hear Paracelsus exclaim:

> No! No!
> Love, hope, fear, faith—these make humanity;
> These are its sign and note and character,
> And these I have lost!

This is the Mother's March lecture:

> Love, hope, fear, faith—these make humanity;
> These are its sign and note and character.

THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT

CONTAINING THE DOCTRINES OF KABBALLAH, TOGETHER WITH THE DISCOURSES AND TEACHINGS OF ITS AUTHOR, THE GREAT KABBALIST, RABBI SIMEON BEN JOACHI, AND NOW FOR THE FIRST TIME WHOLLY TRANSLATED INTO ENGLISH WITH NOTES, REFERENCES AND EXPOSITORY REMARKS.

BY NURHO DE MANHAR

(*Continued from page* 316)

THEY went out of the house and found the sun had already risen above the horizon. Then said one of them: "Today fire will descend from on high." Said another: "It will descend upon this house and envelope someone in flames." A third said: "It will be one who is in our midst and well on in years."

"God forbid that this should happen," exclaimed Rabbi Abba, who was exceedingly troubled, so that he was unable to speak. After a few moments, he became composed and said: "I perceive heaven is communicating to the earth and predicting through these children, events that will occur during the day."

The predictions proved true, respecting Rabbi Abba, for the joy he felt in the study of the secret doctrine was so great that his countenance and head became irradiated with a nimbus of light. All that day, the guest remained in the house and none went out of it. It was surrounded with something similar to a thin cloud of mist, and the friends assembled

there experienced a sense of inward joy and delight so intense as that which was felt by the children of Israel when they received the law at Mount Sinai. So intent and absorbed were the guests in their meditations that when their meeting ended, they knew not whether it was day or night.

Then Rabbi Abba spake and said: "Whilst we are all present, let each one direct and concentrate his thoughts and speak on the subject of 'Wisdom,' that our host may be blessed and profited now that he is about to celebrate the feast of the circumcision."

Then stood up one of the guests and said: "It is written, 'Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts. We shall be satisfied with the goodness of thy house, thy holy tabernacle' (Ps. LXV. 5). Observe in this verse the sequence of the words, court, house, tabernacle, in an ascending grade from the lower to the higher. To dwell in thy courts, is to dwell in Jerusalem and be accounted holy, as it is written, 'He that remaineth in Jerusalem shall be called holy' (Is. IV. 3), and also, 'We shall be satisfied with the goodness of thy house.' 'Through wisdom a house is builded and by understanding it is established' (Prov. XXIV. 3). By the word wisdom, allusion is made to the occult words, 'And a river went forth out of Eden to water the garden.' 'Thy holy tabernacle,' then, is the higher and supreme degree of divine life, for the term "hecal" (tabernacle) is the same as he-cal (there is everything), the tabernacle being the perfection and union of all things. The beginning of the verse confirms this interpretation. 'Happy is the man whom thou choosest that he may dwell in thy courts.' He who offers as a sacrifice to the Holy One his own son by causing him to undergo the rite of circumcision, becomes a friend and servant of the Holy One and enables him to dwell also in the house and tabernacle or the secret place of the Most High. The word "hatzerekha" (thy courts) is here found in the plural and includes house and tabernacle. It is for this reason that true men and faithful servants of the covenant, when the rite was performed, were accustomed to recite this verse in the following way, one of the assistants repeated the words, 'blessed is he whom thou choosest to approach unto thee.' Another said, 'we shall be satisfied with the goodness of thy house.'

Then followed the benediction pronounced by the child's

father: "Blessed be thou, Lord and Master of the universe who hast sanctified us and commanded us to bring this child unto the covenant of Abraham our father." The witnesses then say, 'God grant that as you have caused thy child to enter into the covenant, so may thou also initiate him into the secret doctrine respecting marriage and good works.' We know from tradition that a man ought first of all to pray for mercies to be extended to himself and then to others, as it is written, 'Make atonement for himself and for his household and for all the congregation of Israel' (Lev. XVI. 17). We think this a precept that should be always followed."

Said Rabbi Abba: "Truly and rightly so, and he who neglects and ignores it excludes himself and enters not into the ten canopies or pavilions which the Holy One has prepared for the righteous in the world to come and for all who obey this injunction. For this reason the words of this verse are ten in number, corresponding each of them to one of these pavilions. Blessed is your lot in this world and the world to come, for the secret doctrine is written in your hearts as though you had been in bodily form at Mount Sinai when the law was given forth to the children of Israel.

Said another guest: "It is written, 'An altar of earth shalt thou make unto me and sacrifice thereon thy burnt offerings and thy peace offerings' (Ex. XX. 24). We are taught that everyone who brings his child as a sacrifice, or in other words, causes him to be circumcised, makes an offering the greatest and most acceptable that can be rendered to the Holy One, and also the altar he makes is the most perfect that can be possibly made. Therefore, at the performance of this rite it is necessary that there be an altar consisting of a vase filled with earth, into which is cast the prepuce, this being accounted by the Holy One as an offering equally as agreeable and acceptable to him as the sacrifice of sheep and oxen, and therefore it is further written, 'Where I record my name, I will come unto thee and will bless thee.' What do the words, 'where I record my name' signify? They allude to the sign of the covenant, as it is written, 'The secret or mystery of the Lord is with them that fear him, and he will show them his covenant' (Ps. XXV. 14). Further it is added, 'If thou wilt make me an altar of stone, thou shalt build it of unhewn stones, for if thou lift up thy tool upon it, thou hast polluted it' (Ex. XX. 25). These words refer to heathen converts to

Judaism who are generally stiff-necked and hard of heart, and therefore termed an altar of stone. 'Thou shalt built it of unhewn stones' signify those who have the desire to serve and worship the Holy One, who enjoins that no gentile convert should undergo the rite of the covenant until he has renounced his former religion and parted with his hardness of heart, as his conversion would prove vain and of no good effect. He would be like unto a stone, carved and polished outside but interiorly is still rough and hard. The real meaning then of these words is, unless the heart is softened by entering into the covenant, it is of no benefit whatever, either to them who take part in the ceremony or bear the sign on them. Happy is he who in this pleases the Holy One by this offering of his son unto him, for he will rejoice daily, as it is written, 'But let them rejoice, all they who put their trust in thee, let them shout for joy because thou dwellest with them, let them also that love thy name be joyful in thee' " (Ps. V. 11).

Said another guest: "It is written, 'And Abraham was ninety and nine years old and the Lord appeared unto him, and said unto him, I am the Almighty God, walk thou before me and be thou perfect' (Gen. XVII. 1). This verse needs critical examination, as it abounds with several difficulties that require explanation. It may be asked, had not the Holy One appeared unto Abraham before attaining unto this age, which might be inferred from the words of this verse. In previous accounts of the divine manifestations no mention whatever is made of Abraham's age. It is simply said, 'the Lord said unto Abraham * * *.' Another difficult question is, how was it that before Abraham had reached this age, scripture nowhere states that the Lord appeared unto him? It was because that up to that time he was uncircumcised, and it was only after he had performed the rite the Holy One revealed himself in a way and manner he had never done before, and therefore scripture states, 'And the Lord appeared unto him.' But why did the Lord appear and manifest himself to Abraham on this particular occasion? Because he wished to make known unto him the relation existing between the sign of the covenant and that most sublime degree of elevation in the divine life, termed the "Holy Crown." Moreover, the Holy One intended that from Abraham should proceed a people and nation wholly sanctified unto himself; it was essential that he himself should first be-

come such, which did not occur until he had attained to the age of ninety-nine years. Another reason why scripture states this age of Abraham is, that until he had attained thereunto, his years were not reckoned or taken any account of and only began to be so when he became circumcised at this advanced age. When the Lord appeared unto him and said, 'I am the Almighty God' (El Shaddai). Why up to this time had he not appeared unto him and announced himself by this name? Respecting this question tradition informs us that at the creation of the world, he made higher and lower spheres, some of the latter of which were void of holiness and spiritual life, such as the world of elementals who are able to influence those in this earth who are uncircumcised and who become impressed with their mark, the letters S and D denoting they are soiled and subject to the influence of the evil one. But as soon as men are circumcised, they become freed from the influence of the elementals and live under the wings or protection of the Schekina. It is then that the Yod (I), symbol of the sign of the Covenant, becomes impressed upon them and they bear on them the full divine name Shaddai (S D I). When this occurred in the case of Abraham, then, as stated, the Lord appeared unto him and said unto him, 'I am the Almighty God,' (El Shaddai) 'walk thou before me and be thou perfect' (thanaim), which word signifies full and complete. In other words, he said, until now the mark thou hast borne is incomplete, being composed only of the letters S and D. Circumcise now thyself, then wilt thou bear my full and complete name of Shaddai, for whoever bears it is blessed, as it is written, 'And God Almighty (Al Shaddai) bless thee' (Gen. XXVIII. 3). It is from him that all blessings come. He it is who rules the inferior worlds that tremble and fear before him, so that they are unable to exercise any influence over those who bear on them the full sign of the covenant who will never descend or fall into Gehenna, as it is written, 'Thy people also shall be all righteous'" (Is. LX. 21).

MOMENTS WITH FRIENDS

"Can elementary matter, by magical processes, be brought into concrete form by means of the hands; if so, what particular form can be produced and how is it done?"

It is possible for one who has the necessary mental powers and psychic organization to give physical existence by magical processes to any form he desires; and yet, it may be cheaper in the end for him to get that object as other people get the objects of their desire. With the hands as matrix any mineral deposit or geometrical form can be precipitated from elemental matter. Likewise can elemental matter be by the hands drawn together and moulded into solid form.

The spiritual and mental powers necessary in one who would give a physical form to invisible matter are: faith, will, and imagination. In addition, his astral body must be able to retain and to generate much magnetism. Everybody has faith, will, and imagination; but, in a magician, these must be raised to a higher power. No work is performed without faith. For the work in hand, our magician must have faith, and that is knowledge in action. This faith may not be the result of his works and efforts in the present life. Our magician must have faith in his ability to bring into visibility that which is not visible, to make the inaudible audible, to make tangible that which is not tangible, to produce to the senses that which they are usually unable to sense. If he has not the faith that these things can be done, if he has not the faith that he can do them, then—he cannot. If he believes he can perform magic works because somebody tells him he can, his belief is not faith. It remains belief, a notion. For success in his work his faith must well up within him, and be unshaken by anything that may be said. The faith which thus wells up comes from a forgotten knowledge, acquired in the past. He must not remain satisfied with an unshaken faith, but he must bring the past into present knowledge. He must use his mind. If he is willing to exercise his mind by thoughts, his faith will guide him in his mental operations and will provide the way for the past to become present knowledge.

As to imagination, our magician must be different from those who are called people of imagination, because they have flights of fancy. Imagination is the making of images, or the state in which images are made. The images which our magician makes are mental images and which, when made, are not as easily broken as are those of clay or other physical matter. The images of our magician are harder to make and to break and will last longer than those fashioned of marble or steel. To have imagination necessary for his work, our magician must fix his mind on that to which he would give physical form. He must make an image of it. This he does by keeping his mind on the form until it is to him an image, which he may summon again by thought. When he has faith and can make images at will, he has also will. That is to say, he is able to call on will to aid in his work. The will is everywhere and like electricity is always ready to lend its power to anyone who provides the field for

its operations and who can make it contact the field.

All the movements of swimming may be described with mathematical accuracy; yet, if one in the water tries to follow directions but has no faith in his ability to swim and does not imagine himself swimming while making the movements, then he wills not to swim. Doubt and then fear seizes him, and he sinks. In trying to walk a tight rope, one who has not faith that he can walk it and does not imagine himself on the rope and walking the rope wills to fall, and he does. Familiarity with the laws of gravitation and physics will not keep him on that rope. Faith shows him how. Imagination keeps him on the rope. Will gives him the power to walk. As long as he imagines himself on the rope and his confidence continues, he cannot fall. But should his thought change, and should he for a fraction of a second imagine himself falling, the picture which he makes of his falling will unbalance and pull him down.

Equipped with faith, will, and imagination, one can produce by means of his hands physical phenomena by magical processes. To illustrate: To give physical visibility to form, the form must be held or imagined. The fluid matter whirling, invisible, must be held compact until it becomes fixed and in thought solid. This is work for imagination. Passes can now be made with the hands around and about the desired form. By the movements of the hands around the form, elemental matter is drawn and precipitated into that form and, gradually, with continued precipitations, the form becomes visible and physical. This is done by the power of faith, which makes the laws controlling elemental matter known and how to draw it into form. The will lends the power to do all this and is the agent by which all the work is accomplished. The thought is the guide which causes the will to fuse or blend the elemental matter and to bring it into form. If the thought wavers in the operations, the work stops. If the thought is steady, the work of imagination and faith will be completed by the will. The form is made physical, and is of the size and color desired. A small object, such as a stone or crystal or gem, may be formed by placing the right hand over the left, the center of the palms opposite each other. Then the stone or gem or crystal must be imagined and that image must be held in thought and its precipitation willed. The magnetism of the operator's hands is the ground in which the image of the crystal or gem, as a germ or seed, begins to grow. With the magnetic force between the hands, the ray or rays of light are made to precipitate into the matrix in the mind, until the gem of the desired size and color and luster is produced. Forms have been and can be produced by magical processes, but it is easier to procure the desired forms in the usual methods than to go through the necessary training in order to produce them by magical means. But it is well for a man to have faith, to develop his imagination, to learn the uses of the will. The development or acquirement of these three magical powers will make a man of him. Then he can, but it is not likely that he will, be a maker of precious stones or other forms by magical processes.

"How should the hands be used in the healing of one's own physical body or any part of the body?"

Directions cannot be given which would be fit for all kinds of diseases, but directions can be given to aid in the cure of constitutional and local

ills, and which may apply generally to many others. It is best for those who would heal to understand a few fundamentals about the body and its magnetic nature, before they attempt magnetic treatment, of their own bodies or those of others.

The physical body is a mass of matter organized according to certain laws, each part to perform certain functions and serve certain purposes, for the common welfare of the whole. The physical mass is held together, repaired and maintained, by a fine magnetic body of form within the mass. The natural functions of the physical body, such as absorption, digestion, assimilation, elemination, and all involuntary movements, are carried on by the magnetic body of form within the physical mass. Certain laws govern all functions of the body. If these laws are transgressed, physical ills will inevitably follow. These ills are evidence that some wrong has been done, and that there is an obstruction or that there are many obstructions in the body which prevent the magnetic body from bringing about a harmonious relationship of its parts or functions, or that there is a greater expenditure of energy than its resources can supply. The magnetic form body is a storage battery through which universal life acts. The magnetic body is the medium which connects universal life with physical matter. Without the magnetic body, the physical mass would crumble into dust.

In the cure of ills by means of the hands, the right hand is placed on the forehead and the left hand at the back of the head. After remaining there quietly for a few minutes, the right hand should be placed on the chest and the left hand opposite on the spine. In a few minutes the left hand should be placed in the small of the back and the palm of the right hand on the navel. In a minute or two the right hand should be moved slowly and gently around the entire surface of the abdomen—in the direction in which a watch is wound—forty-nine times and then be brought to its first position and allowed to remain about three minutes. The left hand should be kept still, with the palm under the spine, during the movements of the right hand. The body should be in a reclining position.

With regard to any local treatment, the left hand should be placed underneath the part affected and the right hand on the other side over the part and there allowed to remain about five minutes or until such time as one feels naturally that it is time to stop. The local treatment should be preceded or followed by the general treatment first described. The parts of the body may be rubbed, but the rubbing should be gentle. Harsh treatment is usually injurious according to these methods.

The physical hands do not produce the cure; the magnetic form within the hands does not produce the cure. The cure is produced by the universal life, which is conducted to the magnetic form within the physical body by means of the hands. The object of placing the hands on the body is to conduct universal life to the magnetic form and to strengthen the magnetic form so that it may receive and store and be in direct contact with universal life. In treating one's own body or the body of another, it must be well understood that the mind does not effect the cure, and that the mind must not try to direct the current or interfere with its flow in any way. If one cannot keep his mind in a calm and restful attitude, so as not to interfere with the cure, it is much better not to follow the practices here suggested. An

attempt of the mind to direct the current of the cure does harm to the large part of the body to satisfy a small part. But in reality all parts are damaged by the pull. This is not mind or mental healing. This magnetic treatment as described will stimulate the magnetic body to renewed action and universal life will replenish it. In order to effect a cure and keep the body well, the body should be given the foods which one finds that it needs to repair and maintain its structure, and all wastes or drains on the body must be stopped.

A FRIEND.

A PRAYER

By J. L. H.

O Nature, unfold me thy secrets
  And permit me thy grand truths to learn,—
Make clear, I pray, thy mysteries,
  The simplest and greatest in turn.
Thy hidden truths I would conquer,
  Their virtues I fain would extol;
Deny me not, then, this advantage,
  And bar me not from this goal.

To drink of thy fountain of learning,
  And be borne on its purified stream
Through the gates of the haven of knowledge
  Is my prayer, my yearning, my dream.
If taught thy sacred precepts,
  My life I'll devote to thy cause,
And uphold to the best of my power,
  Thy pure and triumphant laws.

For the sake of suffering mankind
  And for the good that I then might do,
Empower me with thy wisdom,
  Indoctrinate me in thy truths.
For to help with the best that is in me,
  To clarify life's turbid stream,
Is the only aim of my manhood,
  Is my governing purpose and theme.

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